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THE CHINESE CHURCH
UNITED MISSION STUDY—CHINA'S NEW DAY.

BY MRS. JOHN P. WHITE, ALBIA, IOWA.

THE CHRISTIAN CHURCH in non-Christian lands is the strongest vindication of missionary effort. Its development has been largely the same in all countries. A few workers entered the land. They were aliens and strangers, suspected by the native populace. Why they had come no one could understand; their presence was a continual puzzle. Many theories were developed. Perhaps they were undesirable citizens who had been sent away from their home land for punishment or perhaps they were secret political agents for their governments or perhaps they were people who had been seeking a very desirable place to live and had found it.

All these theories failed. The missionaries told them that they had come to help them, but why any human beings would exile themselves from home and friends for people that they had never seen, on the other side of the world, was simply inexplicable.

In most cases this peaceful invasion was tolerated. Suspicion was followed by curiosity which gave way to sympathy and ere long a few listeners caught the meaning of the new strange message and through the working of the Holy Spirit were born into the kingdom of God. The number of believers multiplied and were gathered into little groups forming the nucleus for the Christian church. In this way did the church of Christ in China begin.

THE CHARACTERISTICS OF THE CHINESE CHURCH.

A very common question put to missionaries is, What kind of Christians do these heathen make? and the answer is: The Spirit of God makes the same kind of Christians everywhere. As we want our churches in this land judged by our most consecrated members rather than by our backsliders (as is generally the case) let us seek to judge the character of the Chinese church by the best types produced under gospel influence.

A WITNESSING CHURCH.

Seven weary years passed before Morrison baptized his first convert and at his death in 1834 after twenty-seven years of labor there were only three Protestant Christians in all China. In 1857 there were 1,000 converts, in 1876, 13,500, in 1897, 80,600, and in 1910,

278,628. These converts trained, educated and developed, represent the fruits of the labors of thousands of men and women but the ever-increasing numbers indicate that those who are saved are reaching out to save others.

The Chinaman who becomes a Christian is at once a witness-bearer. By the very force of circumstances he must make known to the world his new belief. He must cease idol worship thus sundering himself from his family and clan. Then he must put away sin, for Christianity is a life and not a profession, and sin with the ordinary man in China includes a long list of abominations like opium-smoking, gambling, unchastity, cheating, lying, quarreling and filthy language. Naturally (though it does not seem so in this country) the converted Chinaman who has felt the joy of pardoned sin is consumed with a desire to tell others. They are almost invariably ready, as soon as they become Christians to begin working for the salvation of their friends. From one to another the story has gone until hundreds of thousands of those "in the land of Sinim" have heard of the message of Christ's salvation.

A SELF-SACRIFICING CHURCH.

There are many American and English business men in the Far East who fling out the taunt that the Chinese church is made up of "rice Christians," meaning that the converts have come into the church in the hope of receiving some temporal gain. This is an unjust and untrue criticism. While it is not at all unlikely that some have come into the church from some such motives yet no material aid is given to people simply because they have become Christians. Much help has been given to poor Chinese in times of famine but whenever there is a time of distress calling for outside aid help is given to believer and unbeliever without discrimination. Instead of being benefited financially a Chinese convert often suffers great financial loss in his business or trade.

The Chinese Christians are taught from the beginning, the blessedness of giving, and the aim of a self-supporting church is continually held up before them. Realizing the great blessings which the new life has brought to them they respond cheerfully to this instruction. In 1903 the native Christians contributed about $300,000 which was an average of $2.50 apiece. When we consider that the average annual income of the native Christian is not above $96.00 a year we can understand that even their small gifts mean sacrifice.

A visitor in China last year witnessed the dedication of a little chapel that had cost two hundred and fifty dollars and had been built by twelve families. Every stick of timber in it had been carried on the men's shoulders from the sea-coast three miles distant.

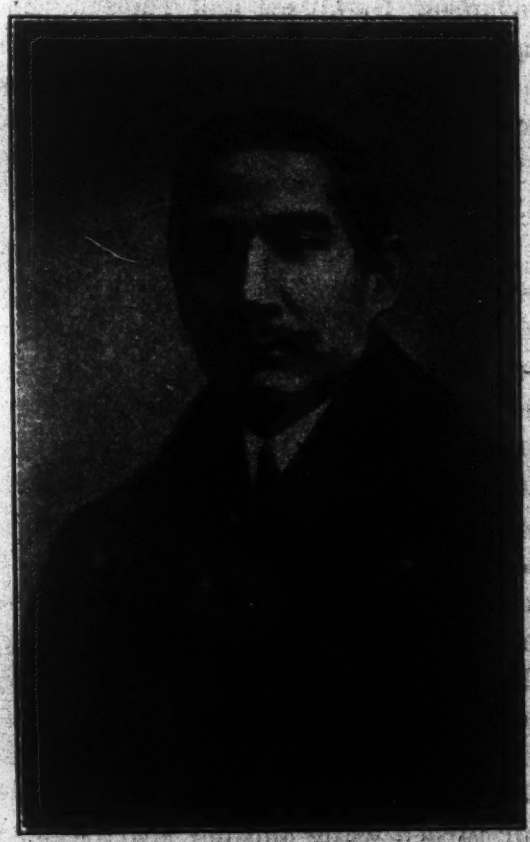
The educated young men who go into the service of the church cast away all thought of worldly advancement. They make tremendous sacrifice. One young man who graduated from the Shanghai University was offered a large salary in government service but instead of accepting this position he gave himself to the Gospel ministry at a salary of two dollars in gold a month. Another young man who was receiving a very small salary in the church suggested that he would teach English in the families of officials. This he did, earning a large income. He then gave his entire services to the church for nothing and in addition made large contributions to the support of the work. One of the graduates of Shanghai University came to the United States and took a three years' course

in De Pauw University. He was offered $1,000 a year as an interpreter in this country but he turned his back on this alluring position and went back to China to teach in a Mission School because he believed that was God's plan for him. In this humble position he received but seven dollars in gold a month.

Wealthier Chinese converts are demonstrating "Pocket-book conversion." One man supports a hospital where 50,000 patients are treated annually. Another, a high official, recently converted, has assumed all the expense connected with the support of 20 evangelists which amounts to $7,000 annually. In the October Missionary Review of the World is told the story of Mr. Chung who is head of the Christian College of Canton. He was sought as chairman of the new Board of Education at a salary of $4,000 a year; the college was giving him $900. At once he made this proposition to the college: "Allow me to retain my position and salary as head Chinese teacher in the college, but give me time to direct the Board of Education in this work and I will take my salary of $4,000 in that position and turn it over to the college." Many more examples might be given to illustrate the quality of the Chinese Christians. Their spirit of service and their willingness to relinquish prominent positions with high salaries for humble Christian work on small salaries indicate heroism and consecration of a very high order.

AN EVANGELISTIC CHURCH.

The Chinese Church is an Evangelistic church. The leading workers in it believe that the Gospel is the only balm for China's sorrows and they are determined to spread the message as fast as possible until the last man has heard the story of redeeming love. Many workers, foreign as well as native, are giving their whole time to itinerary work, opening new villages, preparing the way for the more permanent work to follow. There have been people who have expressed doubts about the conversion of the Chinese; they have felt that the Gospel would not lay hold on the Chinamen, that it was hardly suited to the race. Over and over again the evangelists testify, men and women have accepted Christ and been saved the first time they heard the Gospel message.



DR. SUN YAT SEN,
WHOSE INFLUENCE AND SYMPATHY IS A SUPPORT TO THE CHRISTIAN CHURCH IN CHINA.

One particular form of evangelistic work which is vital to the growing church is that done by Bible women. They are prepared for service in special training schools. Dr. Headland says, "There is about the Chinese Bible woman all the interest that there is to the Southerner in the old 'Mammy' of the slave days. But in addition she is a

preacher, a teacher, a nurse, a mother, a prophetess in the community, and in almost every instance a widow for whom there is according to Chinese ideas of propriety no second marriage." A part of her work is among the women of the church teaching them how to read the Bible and how to sing hymns that they may be able to participate in the church services. She is also a messenger to those who know not Christ. She has felt the cruelties heaped upon women under Confucianism, Buddhism and Taoism. She understands the terror of evil spirits, she knows the sorrows of the Christless women around her and out of a full and loving heart she tells of the One who can give peace.

Mrs. F. Howard Taylor gives a very beautiful story of a Bible woman who developed wonderfully under her instruction. She was engaged primarily as a companion to accompany Mrs. Taylor as she went on the streets or to neighboring villages. "She was tall, handsome, intelligent—a woman of about fifty but her hair was perfectly white and there was a hardness about her as if she had no heart. She had been married when about eighteen years of age. She had had eight little girls in succession. She had been allowed to keep alive only two out of the eight. No wonder her hair turned white and her heart seemed cold! She had not been with us very long when a wonderful tenderness came over that woman. * * * After she had been with me about four months we started out on an evangelistic tour. One night we were sitting on the floor in a room surrounded by sixty or eighty women. I was trying to tell them of the love of Christ. My woman was sitting beside me and presently she put her hand on me and stopped me. 'Don't try to tell them any more.' 'Why not? I want to tell them about the Lord Jesus,' She said. 'I know, but you are so tired you can hardly speak. Just lean up against me. Put your head on my shoulder and rest, and I will tell them all that you want to say.' Well, I looked at her surprised. I said, Do you know what I want to say? 'Oh yes, I know all about it.' And she put her arm around me—for I was tired out— and she leaned forward and took up that story, and a sudden silence fell upon the room. I looked at her. Her face was full of a wonderful love and a wonderful light. I never, never shall forget it. She told those women of Gethsemane and the Cross; and as she told it the Cross never seemed so real before. The tears were rolling down her face and those women were so moved that they were weeping all over the room. It was a marvelous hour to me." From that hour until the time of her death that woman went right on preaching in the power of the Holy Spirit.

There have been some wonderful revivals in China. The leaders in the church have felt that if the non-Christian people were to be reached the church must be cleansed of sin. Among missionaries Rev. Jonathan Goforth has been blessed above the others in having the privilege of leading many into a better life. These revival services were characterized by confession. Rev. Goforth, in describing his wonderful meetings, said that he never asked any one to stand up and confess; he would simply say "you people have an opportunity to pray" and as soon as they opened their mouths to pray they began to confess their sins and break down. Sometimes in the great meetings in Nanking, where 1,500 people were present there was no time for a sermon, the whole time being taken up with prayers, testi-

monies and confessions. In those Pentecostal fires of penitence awful sins were confessed. All of the ten commandments had been broken by church members but the most of the people confessed sins not unknown to you and me. The constant cry was "Oh, my pride, Oh, my envy, Oh, my selfishness, Oh, my bad temper. My bad temper has hindered my most loved ones."

Some of the Chinese congregations, like some in America were a reproach to the cause of Christ because of quarrels, jealousies and backbitings but these revived Christians settled their disputes and made restitution for wrong doing. So noticeable was this spirit of brotherly love that the heathen people looked on and said, "The Christians' God has come down."

The glory of this whole movement is that when men and women have gone through these meetings they become wonderful witness bearers among their kindred and friends. In addition to the reviving in the church hundreds and even thousands have signified their desire to lead a Christian life and have been enrolled as enquirers.

A FAITHFUL CHURCH.

The Chinese have many elements of strength in their character and those who know them best believe that these elements justify great hopes for the Chinese as Christian people in the future. They cling to their old religions tenaciously but once they become Christians they exhibit wonderful fidelity to the new cause.

A MISSIONARY SELLING GOSPELS IN CHINA.

When the fierce Boxer Rebellion swept over the land in 1900 the life of every man who followed the "foreign doctrine" was in jeopardy. It was a testing time to the infant church. Never did a band of Christ's followers witness so daringly as did those faithful Chinese Christians. To be sure there were many who denied their Lord to save their lives. Some of these, without any pastoral guidance were not so much to blame. The officials used an alluring phrase when they asked the Christians to "temporar-

ily abjure'' and many were led into this cunningly laid trap, and did what was demanded of them. But not less than 10,000 Chinese Christians ''in the face of certain death by cruel torture chose death before disloyalty.'' They were in many cases given a chance to save their lives. See this man brought in before the Mandarin; his queue is tied up over his head, baring his neck, his hands are tied behind his back; beside him stands the executioner with his awful ax. The Mandarin asks ''Will you deny Jesus and give up this foreign doctrine and thus be set free?'' With a clear, calm voice he answers: ''I cannot deny my Lord; you may kill my body but you cannot kill my soul.'' The ax falls and the spirit goes back to God. Sometimes life might have been saved by simply stepping on a rude cross drawn on the ground or trampling on a piece of paper bearing the word ''Jesus.'' Sometimes they were offered incense and told to go and burn it in the temple. When they would not do this a substitute would offer to go and burn it for them. This they would also refuse though they knew in a few minutes they must pass through the gates of suffering and torture to meet their God. I wonder what you and I would have done under such trial. We might have argued thus: ''a stick of incense is nothing; its burning is nothing to me; I have no regard for the idol; why not let some one burn incense for me and thus save my life for many years of useful service?'' I tremble to think what such persecution would mean to our ease-loving Christians in this land.

This fierce trial has strengthened rather than weakened the church. Many, Paul-like, who stood by giving their consent to these persecutions, marvelled when they saw Christians tortured and mutilated standing as did Stephen witnessing to the love of Christ. One man came to a missionary while the persecutions were still continuing and asked to be baptized. He was reminded that his life would be in danger but he said ''I do not want to wait. I have seen your Christians go down into the darkness of horrible death triumphantly; and it is the fact that their religion sustains them and enables them to do this that leads me to desire to be a Christian now.''

It seemed that adversity and persecu-

A WOMAN'S MISSIONARY SOCIETY IN CHINA.

tion were a bracing atmosphere for the young church. At the close of the Boxer rebellion there were 90,000 Christians left, and to-day there are more than 278,000. More Chinese were baptized in the eight years following the persecution than in the fifty preceding, and the many who have passed through the refiners' fire are burning and shining lights amid the darkness of China's heathenism. It has been true in China as in all other lands throughout the Christian ages that "the blood of the martyrs is the seed of the church."

NATIVE LEADERSHIP.

"China is athirst for men." In every line of her awakened activities China is calling for leaders. This is true in the Christian church. Men of power and consecration and vision are needed to direct the life of the young church that it may accomplish its God-given purpose in that great nation. It must be evident to every thoughtful student of missions that the Chinese people themselves must evangelize their own country. Even if England and America could send enough missionaries to do the work the plan might well be doubted. The educated, trained Chinese preacher who is a Spirit-filled man is better fitted for the work than any foreigner can be. He knows his own people better; he understands the maze of their three-fold religious system; he knows the superstitions which enthrall; he knows the sins which bind his fellowmen. He is already acclimated and can endure the necessary physical strain and above all he can speak in his own tongue.

Many brilliant men have been trained up under missionary instruction. There have been developed also many fine characters, men and women of great power. There was Dr. Li, one of China's choicest spirits. His years of service were but few yet in his short lifetime he touched profoundly, multitudes of his countrymen. One of the American workers testified "When he talked to us missionaries about the deep things of God, it was with great delight and profit that we sat at his feet."

Rev. Ding Le Mai stands out to-day as the greatest evangelist in China and some say in all the world. One of his missionary friends says "He is a man of the spirit and power of Moody, a profound believer and user of prayer and a constant Bible student. He is an example which convinces one that we are waiting for the interpretation of Christianity which the Oriental will give." He is humble and modest and his simple eloquence attracts the multitude. He has been used mightily in leading people to decide for Christ. In one of his meetings in Shantung he gave an opportunity for any one to come forward who wanted to study the Gospel and be enrolled as enquirers. Eighty-two came forward the first night. Day by day and night by night the number increased until 1,400 were on the roll of those who wanted to study the Word and begin the Christian life.

But Rev. Ding Le Mai's greatest service to China has been among the students. He has gone from one school to another talking to the young people on subjects vital to their Christian life and urging them to consider the ministry as a life work. Of the remarkable meeting held in the Arts College of the Shantung Christian University, Prof. H. W. Luce writes: "The Rev. Ding Le Mai began special services March 30th. The number of those deciding for the ministry increased to twenty and then to thirty. There seemed to be no undue excitement of any kind, no outward manifestation of emotion. The number increased to

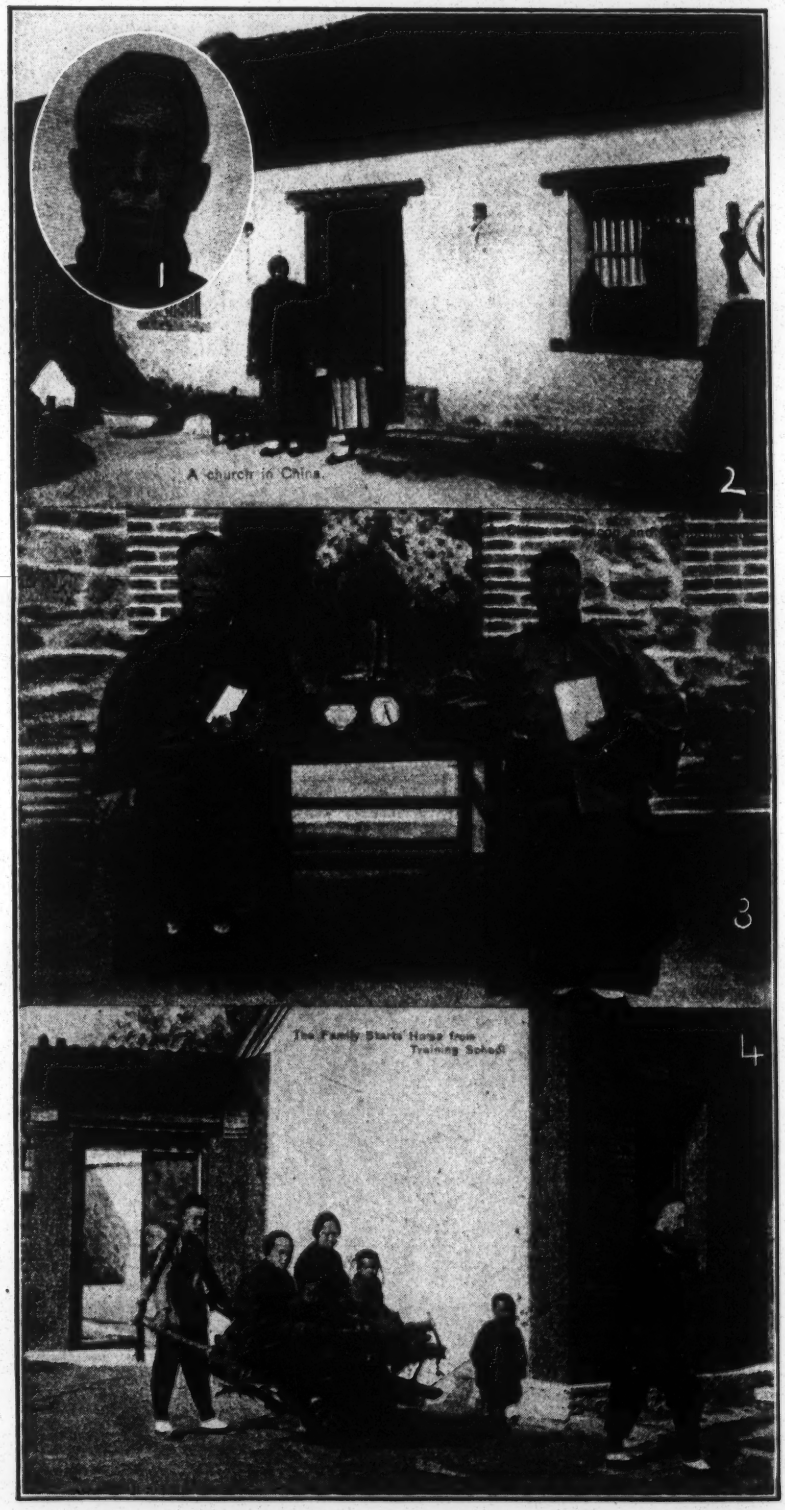
REV. DING LE MAI AND THE OFFICERS AND MEMBERS OF HIS STUDENT VOLUNTEER BAND.
THE MARK SHOWS DR. DING LE MAI.

sixty and then to eighty. Saturday night Mr. Ding conducted a 'witness meeting' in which those who had decided for the ministry gave their reasons. Only one man wept and none broke down. But all were conscious of the closeness of approach of the Holy Spirit such as they had never known before. This spirit continued through Sabbath with unabated strength, and it was found that 116 had volunteered for the ministry. The number of the students in the college is 300 and in the Academy 80." Other colleges have witnessed similar scenes.

Rev. Ding in giving his report to Presbytery "on the sixth day of the first moon" 1910 speaks of the large number of young men and women who had declared their purpose of devoting their whole life to preaching the Gospel and of many more who had made resolutions to be more earnest in the study of the word and in prayer. He adds "Nor was this a mere empty making of resolve, but spiritual reformation took place, which all recognized and for which they glorified God. With his own ear your younger brother heard college presidents, pastors and teachers bear witness that their schools had become little heavens, because of the spirit of love that had manifested itself there."

Mr. Dwight H. Edwards, Secretary of the International Committee of the Y. M. C. A., writing in 1912, says "There have been over 700 students who have decided to give their lives to the ministry. In doing so they take a calling without position in the community, with hardly a living salary and a task full of discouragements whereas with their training they could get five to ten times as much salary and occupy honored places as government teachers. Surely much can be expected of men with this spirit of sacrifice and the churches led by them."

The secret of Ding Le Mai's power is the secret of every holy life. He is a man of prayer. He seeks out friends who will join him in intercession and then he gives to them a Mutual Prayer card. Its translation is as follows: "Since the Lord has already led you and me to make a covenant of prayer, I have assuredly received abundant favor, and presume that my honored friend has been even more richly blessed. My only fear is that the lapse of time will give birth to negligence and we shall lose this spiritual help. Hence, I earnestly desire to renew this covenant with your good self. If this meets with your heart's response, kindly sign your honored name on the left. Please preserve



1.—A Chinese Clergyman. 2.—A Church in China. 3.—A Chinese Deacon and Schoolmaster. 4.—The Family Starts Home from Training School.

NATIVE CHRISTIAN MISSIONARIES AT WORK.

IF THE CHINESE CHURCH IS TO WIN CHINA FOR CHRIST IT MUST BE ABLE TO ENLIST THE WHOLE-HEARTED DEVOTION OF THE STUDENT CLASS, BOTH OF MEN AND WOMEN.

—I. T. HEADLAND, D. D.

SUMMER SCHOOL OF METHODS — A CONVENTION OF NATIVE CHRISTIAN WORKERS. SEE THE CHRISTIAN FLAG AND THE PRESENTATION FLAG.

A CHINESE PREACHER RECEIVING AN INQUIRER IN A GUEST-ROOM.

SO GREAT AN OPPORTUNITY AS GOD NOW OFFERS IN CHINA IS A SOVEREIGN SUMMONS! —ROBERT SPEER.

a sheet and mail a sheet to your friend and fellow servant of the Lord."

—*Ding Le Mai.*

For many years earnest prayer has been made that God would lead educated young men into the Gospel ministry and now these prayers are being answered in a very startling manner. These hundreds of young volunteers have taken as their watchword "THE GOSPEL FOR CHINA IN THIS GENERATION." GOD GRANT THAT IT MAY BE SO.

URGENCY OF THE PRESENT SITUATION.

When the greatest missionary specialists of the world met together in Edinburgh in 1910 and studied all the fields of missionary effort they decided that the most strategic place was China. If it was important to emphasize the needs of China three years ago, how much more important is it now since the overthrow of the Manchu dynasty and the establishment of the New Republic. China is open to-day because she wants to be and China is open to Gospel teaching as she has never been before. The article in the constitution guaranteeing religious liberty is one of the greatest encouragements to the Christian church.

The attitude of all China toward missionary work has been altered. Yuan Shi Kai, the President, has had missionary tutors for his own children and he has shown sympathetic interest by contributing a large sum of money to missionary educational work. Many of the leaders in the New China are either avowed Christians or men who have had Christian training. Many of these finely educated young men are supplanting the old corrupt officials in government service. Ofttimes learned Confucianists are speaking favorably of Christianity. They recognize the worth of the missionary enterprise as they see the benefits that come to the people. One scholarly gentleman said "Christianity seems to have the power to go out from one's self to others; it is not self-centered but works for others. Confucianism doesn't do that. Where do you find Confucianism building hospitals and schools for poor people and strangers? Quite different." Dr. Timothy Richard of Shanghai reports that at a meeting where representatives of Confucianism, Buddhism, Taoism, Mohammedanism and Christianity met in 1911 in Shanghai, one Mandarin said "When I go to the country and see a good school or college and ask 'Who put it up?' the answer is 'The Christians.' When I see a good hospital where many patients are attended to daily, and ask 'Who does this?' I am told it is the Christians. When I look over the names on the Famine Relief Committee, I find that those who are taking a leading part both in the raising of funds and in the very dangerous work of distribution of relief are Christians."

Not only are officials friendly but the masses are interested as never before. One worker says "Were we prepared to inaugurate it, a movement similar to the Korean revival could be successfully carried on in the near future." And Bishop Bashford says "Were the church prepared with suitable places of worship, we could receive hundreds of thousands of people and teach them the Christian doctrine in the next few months."

When has such an opportunity ever been presented to the Church? China, with her massive population, open, the officials sympathetic, the government tolerant, the people eager and inquiring.

Materialism and every other ism of the West threaten great danger to the "Changing Chinese." Old restraints and old conservatism are being thrown off and new ideals are not yet formed. China needs the teaching of the Man of Galilee and needs it now while these

plastic conditions prevail. "China must either be Christianized, disintegrated or become a menace." The Christians of China through their representative, Mr. Brockman, sent a cablegram to the Student Volunteer Convention in Rochester, N. Y.: "God has melted ancient China who will mould the new?" Dr. Arthur J. Brown very rightly says "There is to be a new China, but whether it is to be better or worse than the old depends largely upon whether the Christian men of the West will strengthen the forces which make for righteousness." The church of China cannot be left to struggle with this problem alone. If we think the task of Christianizing this America with her 92,000,000 of people, a gigantic undertaking, when we have 22,000,000 Protestant Christians, how tremendous must be the task in China with her 400,000,000 of people and a Christian church of less than 300,000. God grant that the whole church may rise to meet this unparalleled opportunity and may so increase her work and workers that all of that land may be permeated with Gospel influence and the New China may become Christian China.

QUESTIONS.

1. Has the work of foreign missions fulfilled its duty to a Chinese when it has proclaimed the Gospel to him?
2. Have foreign missions fulfilled their duty to a Chinese when he has professed conversion?
3. By what persons do you expect the bulk of the Chinese race ultimately to be led to Christ?
4. If you were a missionary how should you begin an address to a curious crowd in a street chapel?
5. Will denominational lines be as strong in the coming church in China as they are in America?
6. What problem in Chinese evangelism seems most pressing?
7. If you had $25,000 to invest in some form of mission work in China where should you place it to secure the greatest good?
8. How much money and how many volunteers do you think could be profitably used in China just now?

BOOKS FOR REFERENCE.

China's New Day, by Headland.
Rex Christus, by Smith.
The Chinese Revolution, by Brown.
The Changing Chinese, by Ross.
The Uplift of China, by Smith.

MORMONISM AS A RELIGION.

By Mrs. S. S. Wilson, Xenia, Ohio.

WE had occasion, last month, to regard Mormonism in its bearings upon political and other secular affairs; and the effort was then made to exhibit the benumbing effect this religion would have upon the patriotism of its devotees, as well as to show that those outside the pale of this peculiar faith in this country lay under a menace. But as advocates of missionary zeal, we should deem it specially necessary to understand the exact faith of this strange sect. Then we shall be better able with intelligence to combat its errors and to impart appropriate truth with sympathy. For again we would remind our readers that not only

in the Far West does this form of religion have a hold; but its adherents may be found in our own vicinity.

Let it be said, first of all, that some of the tenets sound quite plausible, even orthodox, until we ascertain just what meaning the Mormons attach to certain terms. And our second remark is that a good many of the more repulsive doctrines are not flaunted in the face of a Gentile public. Special preparation and modification of ordinary morality are needed before these questionable beliefs may be brought forward for the allegiance of the desired votary.

We shall take up the thirteen formal Articles of Faith to which allusion has previously been made, as having been issued originally by Joseph Smith in 1842. And it seems only honest and fair to present these in full, making in the case of each paragraph such comment as appears necessary. These Articles are the material frequently presented to possible converts for their approval and assent. Let us, in reviewing these fundamental points of the Mormon creed, try to discover, candidly, what is the interpretation put by the church itself upon certain terms for which we have a definite, different meaning. And by way of preface, we may say that it is difficult to expose, in a Magazine intended for family use, several of the distinctive declarations of the Latter-Day Saints. We shall try to speak with as much reserve as honesty will permit. It is significant that certain literature exhibiting the real doctrines of the Mormon church is marked, "For private circulation only." Not shocking alone, but blasphemous, are some of the peculiar teachings.

Article I. *We believe in God, the Eternal Father, and His Son, Jesus Christ, and in the Holy Ghost.*

What do Mormons mean by God the Father, Christ, and the Holy Ghost? One shrinks from stating clearly the belief openly expressed by the church leaders respecting the Deity. Not theirs is the elevated, spiritual, ennobling view held by the Christian, but a debased and brutalized opinion almost lower than that taught in pagan faiths. Mormonism teaches plainly that there are "many" gods, and that these were originally men, who have progressed to the dignity of divinity by advancing from stage to stage. Joseph Smith, in one of his sermons, said: "And you have got to learn how to be Gods yourselves * * * the same as all Gods have done before you,—namely, by going from one small degree to another, and from a small capacity to a great one." In another discourse he states: "God himself was once as we are, and is an exalted man." The Mormon believes, as Nutting tells us, that these beings —"Gods"— are male and female, have flesh and bone bodies, "with every organ and physical part that man possesses," they continue their earthly, polygamous family and sex relations, and their "chief glory" is to have children in the other world as rapidly as possible. And this condition is to be eternal—a view very different from that taught by the Saviour. Dr. Frank N. Riale, writing last November in "The Christian Work and Evangelist," says that Mormons teach that woman is "in woe, till her life is 'sealed' to another for all eternity, that through her may be born the 'sent of God' to people and proselyte the whole earth with the fully and finally revealed Gospel of the Latter-Day Saints." "Home thus becomes little more than a harem. Marriage is little else than lust deified." B. H. Roberts declares that "man has not only a Father in Heaven, but a Mother also." In "The

New Witness" it may be read that "in that endless future, new worlds, systems of worlds and universes will be created from the exhaustless store of eternal matter, and made the habitation of the ever-increasing posterity of the Gods. Let no one fear—there is room for all this multiplying and increasing in limitless space." Now these celestial children are spirits without bodies—unlike their parents; and seem to linger in some incomplete state until human beings upon earth produce infants into whose bodies these tenantless spirits may enter. Hence arises the necessity of earthly polygamy, that many infant bodies may be provided as homes for the souls craving to be born into humanity and thus completed; and the larger polygamous establishment a man has upon this world, the higher will be his station in the next sphere. It is the Mormon theory that "no man or woman, separate or single, can attain the fullness of celestial glory." "All who are not sealed together here will remain in a single state * * * without the joys of eternal union with the other sex, and consequently without a crown, without a kingdom, without the power to increase. * * * Hence, they are angels and not Gods, and are * * * servants in the employ * * * of the Royal Family of Heaven, the Princes, Kings and Priests of Eternity." What monstrous teaching is this! We see here how integral a part of the faith polygamy becomes; for in abandoning it, the very fundamental doctrine of Mormonism regarding the Deity would be destroyed.

SUNSET ON GREEN RIVER, UTAH.

The Green River is the largest navigable stream in the Rocky Mountain region, and affords abundant water for irrigating an extensive agricultural district.

Adam, according to Brigham Young, is "our Father and our God, and the only God with whom we have to do." He was a polygamist; and when he "came into the garden of Eden, he came

into it with a celestial body, and brought Eve, one of his wives, with him.'' Is not this a heathenish belief? Such, however, is what the Mormon means when he speaks of the ''Eternal Father.''

But if possible more revolting is the thought of the Latter-Day Saints with regard to our holy Christ. Jesus and the Father are, in the ''Key to Theology,'' represented as two separate persons, with material bodies, and each possessing every function belonging to man. Instead of accepting the pure story of the Scripture that our Lord by the mysterious power of the Holy Spirit was produced from the gentle Virgin Mary in a miraculous and unsullied birth, Mormonism, speaking through the medium of Brigham Young in one of his sermons, maintains that ''when the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who was the Father? He was the first of the human family. * * * I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimate of superstitious and overrighteous mankind. * * * Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden and who is our Father in Heaven?'' In other words, Adam, the god to whom this world has been assigned, returned to earth and, as a result of his approach to Mary, Christ was born, according to the customary law of humanity. How, logically, could He, then, be free from sin, and be able to make atonement for others?

In addition to this horrible doctrine, prominent Mormons have declared that the Saviour Himself practiced plural marriage, being at Cana united to two Marys and to Martha, and that material offspring resulted from these unions. It sickens one even to allow such atrocious blasphemy to pass before the shuddering mind.

Regarding the Holy Spirit, Mormonism is in deep error; for it does not represent Him to be a real Person, but only an influence or emanation diffused through space. He seems to be regarded as something like electricity, more subtle, perhaps, and even less understood. He is called, in the ''Key to Theology,'' ''one of the elements of material, physical existence, and therefore subject to the necessary laws which govern all matter..''

Article II. *We believe that men will be punished for their own sins, and not for Adam's transgressions.*

In regard to this second article it is needful to say but little as to the face value of the words, seeing we cannot enter into a theological argument about innate sin nor the imputation of Adam's first transgression to his descendants of ordinary birth. Suffice it to make the statement that our own church holds man as involved in the fall of our first father, and hence guilty of original sin as well as of actual transgression. One singular theory of the Mormons is that it was not an evil that Adam should eat of the forbidden fruit. They tell us that ''unless he had done so, he would not have known good and evil here, neither could he have had mortal posterity, and he could not have cleaved to Eve, as he promised, after her fall.'' ''Adam fell that men might be; and men are that they might have joy.'' And in the ''Pearl of Great Price'' occurs the following paragraph: ''And in that day Adam blessed God and was filled, saying 'Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy and again in the flesh I shall see God.'

And Eve, his wife, heard all these things and was glad, saying, 'Were it not for our transgression, we never should have had seed, and never should have known good and evil, and the joy of our redemption and the eternal life which God giveth unto all the obedient.' And Adam and Eve blessed the name of God; and they made all things known unto their sons and daughters."

The "Catechism for Children" says that we should consider the Fall as "one of the great steps to eternal exaltation and happiness, and one ordered by God in his infinite wisdom; for we cannot know the excellency and beauty of that which is good, unless we experience the wretchedness and deformity of that which is evil." According to this creed, Satan was not so far wrong, when he told our first mother, "Ye shall be as gods!"

Article III. *We believe that through the atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the Gospel.*

Just what Mormons would understand by an atonement, it is difficult to comprehend, seeing that, according to their theories, Christ was but a son of Adam who fell, and of Mary; and that sin is not really an evil. Moreover, despite the direct statement here made, a contrary one is found in the Mormon "Compendium of Theology." There we are told that "faith in the atonement of Christ saves no one, and that men are saved by a life of good works." The chief value of the coming of our Lord to earth seems for Mormons to lie in the fact that he made a fleshly resurrection possible. Note well that no matter how much trust a man might put in the atonement, he could, according to Mormon dogma, not be saved unless he was a baptized member of the church of the Latter-Day Saints. One who studies Mormonism must become accustomed to contradictions between authorities.

Article IV. *We believe that the first principles and ordinances of the Gospel are: First, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion, for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost.*

The subject of faith in Christ would be open to the same accusation of cloudiness as is the Mormon interpretation of the atonement. One of their teachers, J. E. Talmage, writing in 1899, says that the doctrine of justification by faith alone has been productive of evil since the early days of Christianity. As for repentance, we should certainly think that the Mormons, whether deluded, or conscious deceivers, would need to practice that grace; but we cannot concede that the doctrine as presented by them, inculcates that which we believe to be "repentance unto life." We must speak more fully in respect to the subject of baptism. This the self-styled Saints regard as an ordinance necessary to salvation; and it is applied for the remission of sins. It must be administered by immersion at the hands of a Mormon; and the statement is definitely made that baptism is called the law of adoption, or the door of the church and kingdom of God, because through it, men, formerly estranged from God, become His children by adoption and enter into His church and kingdom. Infant baptism is not practised; but children at the age of eight years are expected to receive the rite. The Mormon church has a curious custom called baptism for the dead, which is founded upon 1 Cor. 15:29. The idea seems to be that a vicarious baptism may be performed upon living friends of those who departed from earth

without having the sacrament administered to them. The doctrine is explained thus in the "Times and Seasons," one of the earlier publications of the church: "This text teaches us the important and cheering truth that the departed spirit is in a probationary state, and capable of being affected by the proclamation of the Gospel. * * * Christ offers pardon, peace, holiness and eternal life to the quick and the dead—the living, on condition of faith and baptism for the remission of sins; the departed, on the same condition of faith in person, and baptism by a living kinsman in his behalf." Joseph Smith in the "Journal of Discourses" has said: "All the spirits who have not obeyed the Gospel in the flesh must either obey it in the spirit or be damned. Solemn thought! dreadful thought! Is there nothing to be done? * * * God has made a provision that every spirit in the eternal world can be ferreted out and saved, unless he has committed that unpardonable sin. * * * And every man who has a friend in the eternal world can save him, unless he has committed the unpardonable sin. And so you can see how far you can be a Saviour." Those who, unbaptized, have left this life, then, would appear to languish in some probationary or purgatorial state until released through the tender memory or restless conscience of some one still remaining upon earth. As it is necessary that tithings should be paid ere baptism be permitted, we can see that this doctrine would be almost as fruitful a source of revenue as is the Roman

THE BEAUTIFUL UTAH VALLEY.

Utah's scenes are all her own. They were set by the Master, seemingly to inspire with their beauty rather than to awe with their grandeur. There is a touch of Switzerland in the rapidly rising, pointed peaks of the mountains, and a glimpse of Italy in the fragrant, fertile valleys at their feet. And the blue of the skies — and the tints of the sunsets—these are indescribable. Moran and other great painters have recorded the colors from the palette of the sun when at nightfall he sinks behind the great Salt Lake, and have declared the spectacle sublime.

Catholic scheme of saying masses for the dead. Cannon asserts that it sometimes happens that a Mormon will act thus as a proxy for some Gentile, even yet alive, who has been specially helpful to the church of the Latter-Day Saints. The laying on of hands mentioned in the final clause of Article IV implies that, no matter what may be the personal character of a Mormon elder, he has the mysterious power by means of this simple rite to communicate, to whomsoever he may choose, the gift of the Holy Spirit. A similar idea is expressed in Article V which we shall now approach.

Article V. *We believe that a man must be called of God, by "prophecy and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.*

Under these comparatively innocent words lies concealed an entire continent of false belief. For the teaching involves the whole matter of the authority of the priesthood. The claim is made by the adherents of this creed that theirs is "the only true and living church upon the face of the whole earth." The ministry of the general Christian church is called "a spurious priesthood, destitute of divine authority, divine inspiration and divine power, * * * set up by ambitious and designing men; * * * base counterfeit of the true and heavenly coin." "Any person who shall be so wicked as to receive a holy ordinance of the gospel from the ministers of these apostate churches will be sent down to hell with them, unless he repents of the unholy and impious act." These are the very words of eminent Mormons. They declare, moreover, that their church "speaks with divine authority, and all nations without an exception are required to obey. He that receives the message and endures to the end, will be saved; he that rejects it will be damned." And to the priesthood of this faith must be given the right to control in all things, spiritual or temporal. Apostle H. C. Kimball avowed that he would consider it his duty to render to Brigham Young, then President of the church, the same obedience as to God Himself. A number of similar utterances might be adduced.

Article VI. *We believe in the same organization that existed in the primitive church, namely, apostles, prophets, pastors, teachers, evangelists, etc.*

As the Mormon hierarchy was described in a previous paper, it will, at this time, be necessary to say little beyond this: that any such complicated ecclesiastical system as the Mormons have created is unauthorized by the Word of God. Many officers are included under that final "etc." Dr. Nutting says that when he examined the organization of the church of the Latter-Day Saints, he found "over sixty different kinds or grades of 'church' officials, of which only the names of five are in the New Testament accounts at all; while the character and duties of even these five are not the Biblical ones."

Article VII. *We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.*

Article VIII. *We believe the Bible to be the word of God, so far as it is translated correctly; we also believe the Book of Mormon to be the word of God.*

Article IX. *We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God.*

Articles VII and IX may be grouped for consideration. As for Article VIII, we ask our readers to refer to the second number of the present series of monthly

papers, under the title, "The Sacred Books of the Mormons." There the effort was made to show the subordinate position assigned to the Bible and to reveal the unworthy character of the Book of Mormon. It may be added that with the Saints none of their sacred books has as great authority as do the "living oracles," who "can make scriptures as good as those in the Bible."

The purpose of this paper is not so much to refute, as to state, the beliefs of the Mormon church, giving, when that may seem requisite, the underlying teaching which, while frequently not presented to the attention of the possible convert, may yet entirely alter the ostensible meaning of the Article. Numbers VII and IX, however, require but little explanation, as they state with sufficient accuracy the Mormon teaching on the matters contained. The gifts of tongues and interpretations, of miracles and visions, were early asserted by the Saints to be at the command of the church. There have been prophecies which did not find fulfilment, and this argues fallacy in all. Many false faiths have claimed the power of working miracles; but to the insincerity of these we find no exception in those professedly wrought by Mormonism. The theory of special "revelations" is, of course, the foundation upon which the entire fabric of the Mormon church rests.

Article X. *We believe in the literal gathering of Israel and in the restoration of the ten tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.*

This Article also speaks for itself. Such is the holding of the followers of Joseph Smith. They maintain the doctrine of the resurrection of the body and its re-union with the spirit. At the coming of Christ, the righteous dead shall be raised; the holy ones still living at that hour shall undergo a change equivalent to resurrection; and to the number shall be added those who in the past, according to Mormon claim, did not taste death. These are Enoch and the people of his city, Elijah, the Apostle John, three Nephite disciples, "and others." The Millenium immediately follows the coming of Christ; and at the end of that peaceful period, the wicked shall be raised from the dead and the great judgment will follow.

Article XI. *We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may.*

Perhaps a reference to the quotations given in the comments upon Article V may throw some light on the Mormon conception of liberality of sentiment toward those of a creed divergent from their own. Should there be any doubt in our minds on this point, it will probably be dispelled by reading the following coarse invective from a sermon by Brigham Young. " I say, rather than apostates should flourish here, I will unsheath my bowie knife, and conquer or die. Now, you nasty apostates, clear out, or judgment will be put to the line. * * * I want you to hear, bishops, what I am about to tell you: kick these men out of your wards."

As regards the claim of the Mormons to worship according to the dictates of conscience, we would say that while liberty of belief seems to be the inalienable right of humanity, yet there are certain conditions which would modify the exercise of that right. A man might assert that his conscience drove him to act as a traitor to the state; but it could scarcely

be upheld that the existence of his scruples should protect him from the legal punishment of treasonous acts should he commit such. Did he claim that a sense of duty compelled him to set fire to his neighbor's house or to perpetrate deeds violating the decency of the community, would he thereby be justified in expecting to avoid the customary penalty? So Mormons, in so far as they disobey or evade the laws of the country or offend against common morality should not be allowed to escape under the plea of desiring liberty of conscience.

Article XII. *We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.*

This is a very loyal declaration; but in the course of our study, we have seen of how slight value is governmental authority, as opposed to that of the Mormon hierarchy. Apostle Taylor declared the priesthood to be the only legitimate power having any right to rule on earth; and the Mormon devotees are taught to vote as directed by their ecclesiastical superiors. In 1901, William R. Campbell, at that time General Manager of the movement to secure an Anti-Polygamy Constitutional Amendment, made the statement that Mormons do not confine their political operations to the States which they are colonizing, but are working at Washington incessantly in their own interests. He asserts that they have large influence there because they are pertinacious in looking after their affairs. "If there is any other organization in this country," he writes, " that wields as much influence (in proportion to its membership) at the capital of the nation to-day as the Mormon hierarchy, I do not know what it is."

Article XIII. *We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul: "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.*

Our next study is to consider "Mormonism as a Life." Perhaps that may show that if Article XIII embodies the profession of the Latter-Day Saints as to daily morality, they have indeed fallen far short in practice. We must look at actual conditions, not at Mormon asseverations.

STATUE OF JOSEPH SMITH, TEMPLE GROUNDS.

This, then, is the end of the Thirteen Articles which are usually brought forward to persuade Gentiles that the tenets of Mormonism are neither so bad nor so extraordinary as is commonly averred. It has been our endeavor to show that this specious creed conceals more than it reveals. One has said that of the

"nearly four hundred words" found in this formula of faith, "only thirteen give anything which is peculiar to Mormonism." A single word to an Article! There are, in addition, matters which this list does not mention. It does not allude to tithing, that duty so impressed upon the Mormon conscience and about which we studied last month. And although in 1904, Joseph F. Smith pronounced "plural" or "celestial" marriage (as the Saints prefer to have their polygamy styled) to be "the most vital principle of the Gospel," yet it is not obtruded and would not be recognized at all in these Articles except as we delve for the hidden meaning of Number I. The rites of the Endowment House are not specified; yet these are of considerable importance in the Mormon polity. They take place, with deep secrecy, in the great Temple at Salt Lake City, and, according to the reports of such as have dared to tell, seem to be ridiculous yet blasphemous ceremonies rather allegorical in character and not unlike the absurdities practiced by certain secret orders in their initiatory performances. Awful oaths are taken; and a serious feature of the matter is that at least one of these is aimed against the government of the United States. Such is the testimony given by some who have passed through the Endowment rites. The following is a quotation from the confession of one witness: "We were sworn to cherish constant enmity toward the United States Government for not avenging the death of Smith or righting the persecution of the Saints; to do all that we could toward destroying, tearing down or over-turning that government; to endeavor to baffle its designs and frustrate its intentions; to renounce all allegiance and refuse all submission. If unable to do anything ourselves toward the accomplishment of these objects, to teach it to our children from the nursery, impress it upon them from the death-bed, entail it upon them as a legacy."

Blood Atonement, which meant that an offending member of the church might be put to death by ecclesiastical authority, was at one time practiced, though at present it is probably held in abeyance. Mention may be made of the fact that every man in the Mormon church is liable to be sent away on a mission, if the authorities so direct. This errand must be carried on at his own expense, and the shortest term of service is said to be two years. Meanwhile, his family, if he have one, gets along as best it may, in his absence. He has been "called," and no remonstrances will avail. Rebellion would be crushed, and apostacy is a thing not lightly to be committed.

It may be said that although in the Articles no allusion is made to the Lord's Supper, this sacrament is nevertheless observed, generally every Sabbath, as a commemorative ordinance. Unless wine made under the auspices of the church can be obtained, water is substituted. This leads us to speak of a Special "revelation" made to Joseph Smith in 1833, and called "A Word of Wisdom." This is to the effect that the Saints should not use intoxicants, nor hot drinks nor tobacco. Herbs and fruits and grains, especially wheat, are indicated as suitable food for man; but the command is given that there should be abstinence from meat, except in times of winter, cold and famine. It is conceded, however, that barley may be used to make "mild drinks for man."

The Mormons teach also the doctrine of "Testimony." According to this, anyone who will lend himself to the guidance of the church, and will pray in faith to God to show the seeker

that Mormonism is the true belief, will receive for himself a revelation, or "testimony," to that effect. It is said that multitudes sincerely believe that they have obtained such direct communications from the Deity.

As we review these preposterous and debasing beliefs of the Mormon religion and compare them with the lofty, reasonable faith of the Christian, there stands before us most clearly the duty of teaching these people the true way of salvation.

SUGGESTED TOPICS FOR STUDY AND DISCUSSION.

1. The Mormon teaching about the Persons of the Godhead.
2. What is meant by celestial marriage?
3. Baptism for the dead; what is it?
4. A group of reasons why a Christian could not be a Mormon.

OUR MOSLEM SISTERS.

Some Daylight in the Harem. More Light Wanted!

By Minnehaha Finney, Alexandria, Egypt.

"In a large number of cases the visit of a Moslem woman to the Mission Hospital is her first close touch with Christianity and it rests with the missionaries to see that, where possible, the connection is kept up when the patient leaves. In few hospitals is there time to spare for the nurses to do much visiting, and it is therefore desirable that they should take pains to inform visiting missionaries and school workers about those who belong to their districts or children who might be brought into school. For lack of this, a patient perhaps goes home, remains for months without teaching, and is then accidentally met by the visitor, who finds that she has forgotten most of what she learnt. If the visiting missionaries could arrange to give an hour once a week to the hospital, and the nurses would then introduce to them such patients as lived in their districts, the acquaintance would be made while the treatment continued, and the subsequent entrance to the houses would be much easier.

Then there is the great work of

FOLLOWING UP PATIENTS WHOSE HOMES ARE AT A DISTANCE FROM THE MISSION STATION.

"Although hospitals are usually in the larger towns, the patients, in many cases, come chiefly from the countless villages scattered over a large area, and these villages are for the most part (in Lower Egypt at any rate) destitute of opportunities for hearing the Word of God. The people who come from them to the hospital are taught for some days or weeks, as the case may be, and then return to the darkness of their usual surroundings."

The above is a short extract from a valuable paper presented at the Lucknow Conference on

TEACHING MOSLEM WOMEN IN MEDICAL MISSIONS.

Miss Cay, the writer of the paper is a visiting missionary of the Church Missionary Society which has a well-developed medical work in Cairo and among the villages in the vicinity of Cairo. I have quoted from her paper because I consider it a well-put presentation of the value of medical mission work among Moslem women with a hint at some of the necessary methods. The point I wish to emphasize is: (and again I quote from what was said by an experienced missionary at the Lucknow Conference,) "Any medical mission where evangel-

istic work is not carried on with as great zeal and faithfulness as the medical and surgical work, is a failure, and I do not hesitate to say so. It fails to justify its existence and is not worthy of its name."

Quoting again something else said along the same line:

"**TO EVERY MEDICAL MISSIONARY, TWENTY FELLOW WORKERS** are needed to take advantage of the opportunities her work creates."

These statements all are made by sensible, experienced workers in Moslem lands, gathered there at Lucknow two years ago to confer with others over this great work the church has undertaken.

Let me tell you just how well we here in Egypt are coming up to these ideals. We have a Mission Hospital at Tanta. Tanta is the center of the Delta, the most populous Moslem

WOMEN AND CHILDREN AWAITING TREATMENT AT A MISSION DISPENSARY IN EGYPT.

district in the world. A million people are within easy reach of Tanta. The Mission Hospital has touched large numbers of them. The Hospital is the pride of the Women's Board. It is beautifully situated, well equipped

EXCEPT! EXCEPT!! EXCEPT!!!

never yet in its dozen years of existence has there been a

VISITING MISSIONARY

to follow up those Moslem women who come in from those countless villages and go back home again. **Dare** we expect success when we do not plan for it! A year ago one of the returning missionaries was appointed as visiting missionary in connection with Tanta Hospital, but because of a shortage of workers she was transferred to school work. So you see we out here are **trying** to do our duty.

Message from the Foreign Secretary.

INDIA.

Letters received show that the health of our missionary family has been very good this winter, except that Miss Corbett was compelled to go to Jhelum hospital for a while. We are glad that she is recovering, although she cannot go back to camp this year. Sangla Hill Boarding School was opened November 14, 1912, with nineteen girls enrolled. As the new buildings are still unfinished, the missionaries at Sangla Hill gave up their servants' houses and store-room, fixed them up as comfortably as possible and the girls are happy. Miss Jamison is in charge of the school and will share "Linger longer" the home of Misses Hill and Brotherson until the new buildings are completed.

All who can be spared from schools and hospitals are out in camp going from village to village with the story of Jesus. The power of the Spirit is deeply felt and many conversions are the result. Miss Nannie J. Spencer expects to sail on February 15, on the "Berlin" for her return voyage to the work she loves so well. Pray that she may reach her haven in peace and safety.

EGYPT.

Annual report of Girls' Boarding and Day School in Tanta just received—242 girls enrolled—180 Egyptians, the remaining 62, Syrians, Armenians and Jews. Religions: 20 Protestants, 110 Copts, 61 Moslems and 51 others. Girls' Missionary Society gave a Thank-Offering of $26.27. Monthly offerings amounted to $23.00. A Mohammedan girl is president.

Four of the girls united with the church. A good C. E. Society is held every Sabbath afternoon. All this in a rented building, entirely inadequate. What may we expect in our new building?

THE SUDAN.

Best year in attendance at Girls' School, Khartum, North. Mr. and Mrs. Guthrie in their new home in Doleib Hill. The Government will not allow Dr. Lambie and Mr. McCreery to take their families with them to the new work amongst the Nuers, about two hundred and fifty miles up the Sobat from Doleib Hill. So Mrs. Lambie and her children, and Mrs. McCreery and hers will live at Doleib Hill for the present.

BEGINNERS AT WORK STUDYING THE LANGUAGE.

All the new missionaries hard at work on the new languages. In India they are attending new school at Lucknow where those of all denominations are studying under competent teachers. This plan is tried for the first time this year. It is expected to produce better results and prove cheaper. Dr. Cummings' system is used.

SEVEN NEW APPLICANTS FOR APPOINTMENT.

Some have been refused on account of age and educational requirements. PRAY that the Lord of the harvest may thrust out laborers into His harvest. PRAY that all the funds needed for the completion of the Sangla Hill school without deficit may be given us.

PRAY that the money needed for the Tanta Girls' School and the Ramleh Rest Home may speedily reach our treasury.

PRAY that the women who are at ease in Zion may be induced to join our ranks and realize what it means to serve the Lord joyfully.

MRS. H. C. CAMPBELL,
Foreign Secretary, Women's Board.

February 17, 1913.

EDINBURGH CONTINUATION COMMITTEE CONFERENCE.

By Kate A. Hill, Sangla Hill, India.

The Punjab section of this Conference was held in Lahore, December 7-11, 1912. This Conference was held under the leadership of Dr. John R. Mott, chairman of the Edinburgh Continuation Committee. He had held similar conferences in Ceylon, Madras, Bombay, Jubbalpur, Allahabad, and one more was to be held in Rangoon. Each of these conferences sent five delegates to a National Conference to be held in Calcutta, December 18-21, 1912.

Twenty-three Christian societies were represented in the Conference. The larger bodies were represented by two members and the smaller by one. Then other missionaries and leading Indian Christians were asked to meet with the Conference. Our mission was represented by Rev Robert Maxwell, Rev. W. B. Anderson, Mr. B. Samuel, head master of our mission High School in Rawal Pindi, and myself. We were entertained in the homes of the missionaries and Christian leaders of Lahore.

The four days spent in this Conference were days full of joy and fellowship. They were days of education and inspiration. Each session was full of good things and one felt it a great opportunity and a great responsibility to be present.

Like conferences are to be held by Dr. Mott in China and Japan. Dr. Mott told us how when the Continuation Committee asked him to go out and hold these conferences he had taken a year to arrange his work and to prepare for them.

He outlined the situation of to-day as full of possibilities, dangers and requiring urgency. The object of the conference was to bring the ideas of the Continuation Committee to us in the field and to discuss vital questions that concern each part of the field and to afford occasion to make recommendation to the home base. Dr. Mott makes a great chairman. He seldom spoke, but all the while manifested a deep interest in every discussion.

Each subject was opened by a ten minute paper followed by discussion open to each delegate and limited to five minutes. Every phase of mission work was discussed. Occupation of the field, Evangelization, Mass Movement, Education, Christian Literature, Medical Missions, European and Domiciled Community, Training of Missionaries, The Indian Church, Indian Christian Leadership and Co-operation between Missions.

The paper and discussion of the occupation of the field was most interesting. We were shown parts of the Punjab where there is only one worker, Indian or foreign, to 160,000 people. Even in our mission there is in Jhelum district only one worker to 28,000, and one great district of Attock "under general care of United Presbyterians" has a population of 519,293, and no worker. Even in the oldest and best worked part of the Punjab there is only one worker Indian or foreign to 3,000 people.

In 1851 there were 91 Christians in the Punjab and in 1911 the Government census shows 162,000.

The Mass Movement among the Chuhras or depressed classes accounted for this. The village Christians and the movement of the depressed classes towards Christianity called forth the greatest interest during the Conference. It is most remarkable that during the recent census the returns show a decrease of about 40,000 in one district among the Chuhras and the increase of the number of Christians in this same district is about 37,000!

In the Sialkot District about two-thirds, or 37,000 of this caste have adopted Christianity. These have come not as individuals but as families and even whole sections of villages.

The Conference was agreed that the reaching of these masses is a critical one and the present opportunity should be redeemed to the fullest. Hindus and Mohammedans are making strenuous efforts to gather them into their folds. The Conference urged all evangelistic missionaries to make definite time to tour out in the villages to come in close contact with these people, to learn their language, study their habits, etc. A social

survey of these classes is to be made by an expert.

During the discussion on education, emphasis was laid on the primary education of these people and one of the most encouraging signs of the Conference was the deep interest shown by the Indian Christians present in these "babes in Christ." One, a civil surgeon in government service, was earnest in advocating that all missionary effort be made on behalf of these people.

The evangelistic side of mission work was not lost sight of, as education training of missionaries, medical schools, etc., were discussed and it was without one dissenting voice that the Conference resolved that:

1. We preach Christ as the only Saviour of men.

2. We proclaim the Bible as the Word of the living God, inspired by the Holy Ghost.

Perhaps the most interested member of the whole Conference in this subject was Dr. Chatterjie, who is a convert from Brahmanism. He was at one time a student of Dr. Duff's in Calcutta. He is a tall stately old man with a white beard, and his testimony was "Forty-five years ago I became a Christian because I was convinced and the conviction is still growing that Christ is the *only* Saviour of men. It pains me very much to read or hear that any other doctrines may be preached."

The medical missionaries present were insistent that their work be recognized as a purely evangelistic agency. The keener the missionary doctor in his profession the greater interest he shows in evangelistic phases of work. They were declared to be an integral and essential part of the message of Christ. There was a spirit of love and devotion to the work of Christ's Kingdom present. Each day a certain amount of time was set aside for prayer and a devotional hour and when it came we were reminded by the leaders that in prayer and living near to Christ was our great work.

Every delegate seemed to be full of hope for the coming of Christ's Kingdom. The Bishop of Lahore brought many helpful thoughts to us. In speaking of the fruits of the Spirit he emphasized joy, peace—other religions might show long-suffering, kindness, faithfulness, meekness and self-control, but only in the life filled with the Spirit of God is joy and peace. No note of discouragement was heard, even when emphasizing the needs of the work, the urgency of better equipment, more workers, etc., the hopeful aspect was most prominent. Our successes make our needs only the more urgent. History was cited as a sure cure for all despondency and we were reminded to throw ourselves back on what God has done.

The spirit of union or at least close co-operation was prevalent. A Federal Council is to be formed to bring together the different bodies at work in the Punjab. There was certainly a spirit of Christian love and co-operation present. Just when or how organized union is to take place was not discussed. Perhaps the Bishop of Lahore expressed the feeling of most of the delegates as he said "Unity is of God and the solution of how is with Him. He will show us in His own time. Ours is to create an atmosphere in which the Spirit of God can work."

The Conference was one of the mountain-top experiences of our lives. When sitting in the presence of Dr. Mott, surrounded by eager, earnest workers, it was easy to be enthusiastic and confident of a speedy coming of Christ's Kingdom. Back at our work again in the minority our needs seem to be more emphasized, more urgent than ever. These "untouchables" seem pressing into the Kingdom with greater insistency—the village Christian's need of more teaching and shepherding more important. The longing for you in the home land to have a greater share with us in a knowledge of the work and in intercession deepens. In the presence of the King of kings the future is as bright as the promises of God. God grant that we may all, the workers in the field and at home "discern the day of visitation and when God begins to work be ready to follow."

FOREIGN MISSIONARY CORRESPONDENCE.

INDIA.

A DAY IN INDIA.

"I would not go to-night, if I were you. The roof will not hold you, and there is absolutely no place in the courtyard for you to sleep, so I would not go out to spend the night." This was the answer of a Christian man when I announced my intention of going to a village about ten miles away to spend the night. In order to secure the women for service at that time of the year, we have to get them about sunrise or at two or three in the afternoon or at nine or ten at night. It is too hot for us to be out in the afternoon sun so we must have our meetings either in the early morning or late in the evening. I had thought I would go to Village No. 104 in the evening, have a night-meeting, spend the night at the home of our worker, have a sun-rise meeting and get home before the great heat came on. But when I spoke of my plan I received the answer given above.

As I had not before visited the village I did not know the condition and had to depend on the report and on the advice of others. So against my own wishes, I spent the night at home and wakened in the morning in time to start at 3:30, taking two slices of bread with me to eat by the way. There was no moon but the night was clear and the stars are so bright in India that even the hour "just before the dawn" is not very dark. Fortunately the first part of the road was good, but the latter part was so full of holes that it needed all the light of a clear summer morning to drive safely around all the holes, and in this we were only partly successful.

I arrived at the village about six o'clock and found the worker's family just getting up. While waiting for them to get ready to receive me I had time to observe my surroundings. I had not known whether the statement the brother had made that the roof would not hold me was a reflection on my avoirdupois or not but when I saw the roof I decided it was a reflection on it, for it looked as if it would hardly hold up an empty bed. As for the the courtyard—what with the worker and his wife and seven or eight of his eleven children, with three other families of from four to six each, with half a dozen cows and buffaloes and several chickens all occupying it, the courtyard of a few yards square was nearly full. Then I was not sorry I had not come to spend the night.

The women soon gathered and we had a little service. Our Bible lesson was about the woman at the well of Samaria and they knew the story very well.

After service the worker's wife and his daughter, who teaches the village school, begged so hard that I spend the day with them, that I yielded. I did not know how I would stand the fierce heat of the summer sun in that little mud house, but they were so anxious to have me stay, besides it gave me the opportunity of having another service in the afternoon.

Dinner was ready by 12 o'clock. Long before that I was glad of my two slices of bread by the way, for my ride had made me hungry. It was a good dinner of rice and meat cooked together, and of curry and bread and butter. They served me first, then the husband and a man visiting from a neighboring village. Then the children, and the mother ate last of all. Nothing that we can say makes any difference for they think it impolite to serve meals in any order except that above mentioned, unless they have become accustomed to English ways. I sat on a bed to eat, with the food spread out at my side on the bed. The worker and his visitor also sat on beds but the woman and the children all sat on the floor to eat.

After all had finished we called the people for another service and after service, although it was only 4:30 in the afternoon and the sun and wind felt as if they would raise blisters, I started out. There was a village a mile or two

away where the Christians were having plague, and I wanted to visit them and get home before dark. The year before these people had moved out of, and disinfected, their houses as soon as the rats commenced to die and none of them had taken sick. This year they were careless and did not move until one young woman took the disease and died. Then they moved out and camped under a grove of trees near the village.

I questioned the worker very particularly about the road to this village and he insisted it was an excellent one. As I have been in Sargodha District less than a year, many of the villages and roads are still new to me, and I do not like to depend on an Indian villager's idea of what is fit for a buggy to travel, but there seemed nothing to do in this case, but to try it. I will not soon forget that road, however, — plowed fields, water, mud-holes, and ditches, with only a semblance of a road here and there! At last we arrived as near as possible, left the buggy, and the worker and I, climbing and jumping over irrigation ditches and tramping through plowed fields, reached the plague camp.

There was such a forlorn, hopeless look on their faces. Poor people! They were just wondering who would go next. There had already been three deaths and three were sick at that time, one of whom, a baby, died that same evening.

We had a little service of prayer and song with them and I told them all I knew about how to care for the sick and then asked if there was anything I could do for them. "Just come every day and enquire how we are getting on," an old man said. I assured him that while I could not come every day, I would come as often as I could and that seemed to comfort them. But I was not able to do so, for a number of boils, which were then making themselves felt on my knees, the second day became too painful for me to ride in the buggy, so I did not get to see these people again. But I often got word of them, and with the exception of the baby, the sick recovered and there were no new cases, so it was not long until they were free from the disease.

If there is anything incoherent about this letter, it might be blamed on the surroundings. I am writing this at Sialkot where we are preparing for the Sialkot Convention. Tents are going up, windows washed, floors swept, mattings put down, benches carried and many other such things going on. I am directing and overseeing two or three different kinds of work and as many different sets of workmen and writing this in my spare moments.

A great deal must be done in the way of preparation for the physical needs of those who shall come, and much, too, in the way of preparing hearts by prayer, but we trust that our Convention, even more than those in times past, may be used to hasten the coming of the Lord's Kingdom in India. I trust that you will pray that the Lord will follow with His blessing all that is done here.

LAURA CLELAND.

SIALKOT CONVENTION.

The tribes of Israel had three Annual Meetings, and they went up to these with great joy. Our Sialkot Mission has but one, and this one is looked forward to and attended with much interest and pleasure. At least the preliminary devotional meetings are a source of pleasure and profit to all who are able to attend them. It perhaps can scarcely be said that the business meetings are always an unalloyed pleasure. They are days of hard wearisome work, though most essential to the advancement of the Lord's cause. But, as oil is to machinery, so, to the actual business meetings, is the study of the Word, and sweet communion with the Master and with one another. Business runs more smoothly in consequence of the waiting upon God.

This year the Devotional Meetings began on Wednesday, October 16th, and continued through the following Sabbath. Mingled with much daily prayer and praise, we had a series of "Studies in Colossians;" addresses on "Our Sister Missions in India;" "World-wide Missions;" "The Home Church in Relation to the Foreign Mission Work;" "Our Sister Missions in Egypt and the Sudan;" and "Our Mission Work in America;" all stimulating and profitable.

A memorial Service was held for those who, in days gone by, have joined with us

in the joys and sorrows of our mission work, but who, the past year, have been called to rest and reward. Seldom does a year pass without such a service. Mrs. Lytle, Mrs. Cummings and Margaret Anderson are still held in loving remembrance, though we shall see their faces no more until the morning of the resurrection.

Sabbath is a high day, the one day in the year when the missionaries have the privilege of worshiping together as one congregation, hearing the Word preached in their own tongue, and, in the Lord's Supper, commemorating His dying love for a lost world. People at home who hear sermons in their own language every Sabbath, with Sabbath Schools and prayer-meetings, and other mercies "thrown in," may grow "Gospel-hardened," and even communion seasons may be observed in a careless, profitless manner. Denied these blessings for a time, they might learn to prize them more, even as do we, exiled as we are, for long years from the homeland, with all its Christian influences.

This year, as usual, we were favored with a good English sermon in the morning, followed by a blessed communion service, and another English sermon in the evening. The morning collection of nearly $45 was only a slight token of the gratitude of some eighty thankful hearts.

The children were not overlooked, special services being arranged for them on the Sabbath, and also throughout the week.

And so, after these days with Christ in the "heavenly places," on Monday morning the missionaries were ready to begin the business of His kingdom. For a week or ten days, men and women sit and plan how best to carry on the work with the laborers and money at their disposal. How far should weak and untaught Christians be left with little or no instruction in order to bring the Gospel message to those who have never even heard of Christ, and for whom we are held responsible? Must some work be stopped? If not, how can it be carried on? Is there money enough to employ needed workers, erect new and necessary buildings, or repair old ones? How can places of missionaries going on furlough be filled? These and numerous other many-sided questions weigh as a heavy burden upon the heart and mind. But with courage and faith and gratitude for new strength through these days of blessing, the work is taken up, with a new realization of the presence and help of Him who has promised both wisdom and strength to His people.

MRS. ROBERT STEWART,
Gujranwala.

THE ANNUAL MEETING.

Some of us belonged to the West by birth and raising who will never forget the longing with which our parents occasionally spoke of the possibility "when times are better" of going on a trip "back to the States" to see the brothers and sisters left there years before when the brother concluded to "go West." Sometimes that longing was realized. With others the "better times" failed to come. Cut off as we are here from our blood relatives, our own brothers and sisters, fathers and mothers, and even our children, the family feeling among us grows very strong. We seem like one big household, some dearer and more appreciated than others certainly, just as there are usually "chums" among brothers and sisters in a large family, but all dear to one another. There are the ones of "your party" that is those who came out with you and with whom you were seasick the first time. Among them exists a tie which is unique and remains. There are the ones who first took you in when you felt you were a stranger in a strange land—they made you a home and to feel at home and therewith bound themselves to you by a tie not to be broken. There are former neighbors and those who were in other dear days in some other station of your own family circle who ate at your table and prayed daily with you for the work, conferred over the difficulties and praised for the blessings. They are of the very inner circle of the brotherhood and sisterhood. Our territory is large—our stations from fifty to several hundred miles removed from one another. Naturally meetings are seldom. Especially is this true of the mothers. No committee duties have called them off

during the year to other stations. Home restrictions have hindered from attending Presbyterials and other such meetings. But, we all count upon going to the Annual Meeting. That is our "Going back East" time—our family reunion—our yearly sacred pilgrimage. And next after the need we feel for the spiritual uplift which we always find during the time of devotional meetings is the desire that we feel for this "Communion of Saints," which we have, as we keep the feast of tabernacles in our booths on the North Compound.

But there are not only the old friends. Of late years the party of returning and new missionaries always arrives about Annual Meeting time and then the latter make their *debut*. To those some time on the field there is no inspiration equal to that coming from the sight of reinforcements—new laborers thrust forth. Our old blood which tends to stagnate in so long residence in the East, finds great acceleration from the sight of such large and fine looking parties of new missionaries as those our beloved church has been sending these years, and may I say especially this year.

In the reception which was tendered them on Thursday evening with cake and ice cream, fixin's and coffee, with the lovely new spoons they brought out from our kind friend, Mrs. H. C. Campbell, we tried to express to them something of the uplift and joy we felt in their coming. As one wrote from the New Wilmington Conference, "I do not need to say that the meeting of the new missionaries was the greatest joy I experienced there, for what is more inspiring than the sight of so many earnest young men and women going out to take their place in the work."

There is yet another pleasure and profit we find in attendance upon Annual Meeting (now I speak as a wife and non-official member). There is great joy and uplift in hearing the review of the work of the past year and the discussion of plans for the next which we hear in the business meetings. To know what are the real live issues and present-day problems and opportunities as seen and presented by so large and diverse a body of intelligent, wide-awake, on-to-their-job men and women enlightens one's understanding, enlarges one's sympathies, broadens one's views, inspires one's praise and stimulates one's prayer life. Hence, it is eminently fitted to make us better help-meets to our husbands and our young women sisters in the work.

God be blessed for our Annual Meeting.

Very Sincerely,

MINNIE PARKS ANDERSON.

Rawal Pindi.

NOTES FROM SANGLA HILL.

After months of impatient waiting, word has come that the Financial Commissioner has granted the land on which to build the new boarding school. Part of the land belonged to the Government and a part to the Canal Department. There is some mistake in the records of the Canal Department and hence a delay that seems to us needless. But even before this reaches the readers of the Magazine we hope the new building will be begun.

It is a matter of great encouragement to us who have so long prayed and planned for this school to learn that such an interest has been taken in it and that already money has been promised for several memorial cottages.

It is indeed a great sorrow that the news of the home-going of Mrs. J. A. Wilson brought to us. Personally I feel I have lost a warm friend. One who loved me and had my work greatly in her heart.

Just two weeks ago I read a letter from her written at Northfield, in which she asked me to write for the Junior Magazine concerning the new boarding school. Her closing sentence shows how she loved the work. "You see I do not only wish to *collect* the money needed but I long to make the Juniors so interested they will never forget the Sangla Hill School." The letter is dated July 29, 1912 and on August 9 she entered into the presence of the King. I am glad of this opportunity to write concerning her. In all her correspondence regarding the school, or the Mary Stevenson Cottage or the Junior Magazine she wrote as a friend who loved me and the work.

I have just returned from a morning

in the city. We have more women interested in their reading than ever before. One had been on a twenty days' visit. She had taken her Gospel and Psalm book with her. Her pleasure in seeing us again and in beginning her reading repays in full measure all the hardships of the hot summer mornings when we climbed the dark, stupid little stairway to give her a reading lesson, on the roof. She is known in all her part of the city as the woman who reads. Her favorite Psalm is the fifty-first.

Out in the villages these days we find the women somewhat at leisure. The men are busy plowing and the women are busy only at their cooking. Soon the cotton will be ready to pick and they will be busy picking and drying the cotton and taking out the seeds.

To-morrow is Missionary Society Day in Sangla Hill. Our society is very small but always interested and willing to attend. The story of Chundra Lela, the Converted Priestess has been often told. Our Thank-Offering for the past year for this district was sixty rupees. Less than usual as last year was a hard year and the people had little ready money. Yesterday one of the Christian women was calling on me and in talking of the new school she asked if they might not give next year's Thank-Offering to the new boarding school! I was very pleased with the suggestion. These women in India are joining hands with the women in the home land in plans for His Kingdom.

KATE A. HILL.

EGYPT.

MY DEAR FRIENDS:

We were very pleased to receive a visit from our old friend *Ali Abd-el-Messieh*, a few days ago. He was baptized here nearly ten years ago. He seemed at that time to be thoroughly converted to the faith of Christ, but the persecutions which he had to endure were very severe and at times we were afraid that the struggle would prove too great for him, although he always claimed to be a Christian, though a denying one as Peter was, he said.

For many months he did not come to church and seemed ashamed to come to us as he had formerly done. But when God laid His hand upon him, in the death of his fourteen year old daughter, last June, the poor man seemed thoroughly crushed. She was a great companion to him and he had taught her all the Christianity that he knew. He said "there is no fear for her. She is safe." She knew that she was going to die and told her father not to mourn for her, that she would be happy and he would soon join her in paradise. She sent for her girl friends and told them to live the right life as they knew it and join her in the hereafter. This all is so unusual here that it was spoken much about. And the poor sad father had but one thought which silenced his grief. That was the fear that her friends would some time marry her to a Moslem. "That," he said, "would be worse to me than her death." He says that his wife is not nearly so fanatical as she was formerly, and he is hoping for better things for her.

Very sincerely,

MRS. M. R. HART.

Zagazig, Egypt.

CAIRO, EGYPT.

Almost the first question in the morning, and the last at night is, "What is the war news?" The war seems very near to us. Yesterday we heard that the Bulgarians were taking a four days' rest, but to-day there is report of severe battles. We are surprised at the quiet manner of the Mohammedans, but we know that they are deceived by their own journals. They contradict the telegrams of Europeans papers, and the people believe them.

Prayers have been offered for years for the downfall of Turkey; and we cannot but wonder if they are being answered now. We observed October 16th as a day of prayer for the "Mohammedan World." We had services in our church here morning and afternoon. In the evening the meeting was in the "Grand Continental Hotel" as a more central place, for all who wished to be present, and there was a good audience.

Our people seem to be more interested in the conversion of the Mohammedans than ever before. We are praying for a great blessing this year.

MRS. H. M. HARVEY.

EDITORIAL.

THE CIRCULAR LETTER.

The Women's Board through its Thank-Offering Secretary, has issued a circular letter for the purpose of making a special effort in behalf of the building of the Girls' Boarding School at Tanta. The letter contains information that is satisfactory for the purpose that it has in view. The "Monument of Gratitude" speaks for itself. Its appearance in the circular letter and the plan it presents is unique and grows more beautiful as one becomes interested in the project. The illustrations illuminate and make the pages very attractive and should appeal to everyone receiving the letter. Faces are there shown that represent a class awaiting the opportunities of a Christian mission school.

Nothing has heretofore been undertaken by the Women's Board that carries so much of the need and the possibilities for real mission work as the building of the Girls' Day and Boarding School at Tanta, Egypt. One of the most beautiful features of this project to build is the widespread interest that it is awakening throughout the church. Women, Young Women, and children are contributing to it. The circular letter is now being sent to those who may want to have opportunities to give larger sums as memorials. We believe the plan offers a double blessing. The giving on the part of the church at home in behalf of Egypt is surely a link that will bind the blessednesses of giving and receiving in a Christian love as never before offered to the women of the church.

Persons desiring a copy of the circular letter issued by the Women's Board may obtain same by writing to Mrs. Mary C. Porter, 15 Marshall Ave., Pittsburgh, Pa., N.S. It is a souvenir containing the most eloquent and impressive appeal ever issued by the Board.

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THE THIRTIETH ANNUAL CONVENTION, WASHINGTON, PA, MAY 13-16, 1913.

DEAR READERS:

We have been reminded of the need of prayer for our coming Convention. It has been said, "Prayer is God's power house," so we can readily see if we are to have the power we need we must be much in prayer. These prayers, however, must be those of faith—faith in Him who has promised to help us and whose promises are Yea and Amen.

He has told us we are to be "workers together with Him," witnesses for Him. What splendid opportunities He has given us with which if we read our Magazine from month to month we will be familiar.

To a Christian an opportunity is a claim. If we saw a person wandering from the road and could show him the way, that opportunity would be a claim, an obligation — and how many we do know who do not know the way. God has called us as Christian women to work and to witness for Him. He has entrusted to our care women and children for whom we alone are responsible and many of whom might say with David "no one careth for my soul;" women and children who are crying to us for help, and who, day by day are going down to death without hope and without Christ.

We read of a certain woman, who, when she heard of Jesus came in the press behind and touched His garment, for she said, If I may touch but His clothes, I shall be whole. Weak faith she had, timid and shrinking she was, but she felt that she must touch Him in order to obtain the blessing and when she had received it she just naturally wanted to shrink away from notice and say nothing about it. So with many of us; we are naturally shy and timid and although we have touched Christ and He has come into our lives we are not faithful in telling to others what He has done for us. But Jesus told this woman to stand out before the throng and with all their eyes upon her, she was enabled to conquer her diffidence and shame and to tell what He had done for her. He, who was noted for His tender regard for shrinking weakness, did this for her own sake because her faith needed to be strengthened. Do not we need this lesson, many of us?

Let us remember, dear Sisters, that the work of the Women's General Missionary Society is ours, that we must faithfully support it; that we must faithfully pray for it; that we are engaged in it, in obedience to God's command and because of our love for Him and for those who know Him not.

Mrs. C. W. Crowe.
Second Vice-President,
W. G. M. Convention.

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ATTENTION, DELEGATES TO WASHINGTON, PA., RAILROAD RATES TO CONVENTION OF WOMEN'S GENERAL MISSIONARY SOCIETY, AT WASHINGTON, PA., MAY 13-16, 1913.

On account of the uncertainty as to the number of delegates from points west of Chicago, it is impossible to get concessions on any of the roads, other than mileage books or party rates.

Individuals should use mileage books. Parties of ten may receive some reduction in rates by applying to the nearest ticket agent.

From Chicago to Washington, Pa., the use of a party ticket for groups of ten or more is recommended. The fare over the Fort Wayne Route, via Pittsburgh, will be $9.35, one way. Via the Pan Handle Route and Pittsburgh, $8.45, one way.

From points east of Pittsburgh, use of the Pennsylvania Railroad one thousand mile ticket is suggested. This form of ticket is transferable and is good for the use of the purchaser, or for two or more persons traveling together, if desired.

From Pittsburgh to Washington, Pa., the use of party ticket for ten or more traveling together is suggested. The single fare under this arrangement would be 64 cents per person. The cost of an individual ticket from Pittsburgh to Washington is 78 cents one way.

If it is so desired, Pennsylvania Railroad representatives in the west will cooperate with delegates in an effort to concentrate the party in making the trip from and through Chicago.

A street car, running on the hour, can be used in making the trip to Washington from Pittsburgh.

The cost, via street car is 50 cents one way. An effort will be made to secure concessions for those desiring this service.

Fuller information concerning the street cars will be given later in the Magazine and church papers.

Mrs. Ada Kerr Wilson,
Railroad Secretary,
1112 South Avenue,
Wilkinsburg, Pa.

It is proposed to place a memorial in the Girls' Boarding School Building at Tanta for Mrs. John A. Wilson, late editor of the Junior Magazine, and Mrs. N. W. Stevenson, late Junior Secretary of the Women's General Missionary Society. While their faces will no longer be seen among us nor their voices be heard, their names should ever be held in remembrance by all who are interested in training children in service for their Lord, and by the children themselves. In order to help the church to remember these faithful workers, the Women's Board at its meeting December 3, 1912, *decided to use the Junior Life Membership fees toward a memorial fund for Mrs. Wilson and Mrs .Stevenson, in connection with the Girls' Boarding School to be erected at Tanta, Egypt,—the direct object to which the fund will be applied, will be announced later.*

The Juniors and the children of the church are urged to examine closely "The Monument of Gratitude" as outlined in the Thank-Offering Department of the Women's Missionary Magazine. It will be seen that the base of the monument is given to the children of the church to fill in with their life membership fees. The base contains ten large blocks, each block represents $50.00 in fees. To fill in all the spaces will require 500 life members at $10.00 each.

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NOTICE.

Delegates and Life Members expecting to attend the Women's General Missionary Convention to be held May 13-16, 1913, at Washington, Pa., are urged to send their names to Miss Lizzie H. Murdoch, 269 North Main St., Washington, Pa., as early as possible.

The Entertainment Committee has arranged to provide for every delegate and Life Member.

Before they leave their homes they should have their assignment card. This can only be done by prompt response on the part of *every woman* expecting to attend this meeting.

Arrangements have been made to furnish lodging and breakfasts free. Lunches for 15 cents and dinners for 35 cents will be furnished at a neighboring church.

If delegates would understand the importance of the above request, there would be little cause for confusion at the end of the journey to Washington.

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THE DIAMOND ANNIVERSARY OF THE WOMEN'S FOREIGN MISSIONARY SOCIETY OF THE FIRST UNITED PRESBYTERIAN CHURCH, ALLEGHENY, PA.

This notable event was observed by an appropriate sermon by Pastor Rev. Dr. Charles Wishart, on the seventy-fifth anniversary. During the seventy-five years of continual existence, it has had but three presidents: Mrs. Margaret Spratt, Mrs. W. J. Robinson, and Miss M. M. Pressly. The present Secretary is Miss Maria McHendry. One of her predecessors in office, Miss Mary Herron, gave 57 years of faithful service to this work.

* * * * *

Mrs. I. H. Milliken of Aspinwall, Pa., has been elected as a member to the Women's Board to fill the vacancy made by the death of Mrs. N. Wylie Stevenson, and also chosen as General Secretary of Junior Work. Mrs. Milliken has a large and promising work appointed to her and we doubt not comes to it with devotion and desire to extend the work so faithfully developed by the late Junior Secretary. The columns of the Women's Missionary Magazine are open to assist Mrs. Milliken in any way she may be impressed to make use of its pages.

PERSONAL MENTION.

Miss Nannie J. Spencer one of our missionaries in India, under care of the Women's Board, sailed for her field of labor in February. She is returning to India after her furlough in the home land. Miss Spencer has given near two score of years to the India Mission field, a service that any Christian worker might envy. There is an appeal to the young people at home from every missionary returning to the mission field.

* * * * *

Indications give promise of a large convention at Washington, Pa., May 13-16. The interest awakened through the large increase of Life Memberships, the reputation of the locality for its hospitality, the number of missionaries at home on furlough, all point to a great crowd gathering for the Thirtieth Annual Convention. Delegates, Life Members, Missionaries, should take heed to the notice in this issue to send names early to the chairman of Entertainment, Miss Lizzie Murdoch, 229 North Main Street, Washington, Pa. Attend to this promptly and save trouble both to committee and yourself.

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MISS ELIZABETH CAUGHEY.

We are pained to hear of the death of Miss Caughey. She was a member for a term of years of the Women's Board, serving as a Literature Secretary. She will be remembered by many as an energetic splendid Secretary. Her loyalty to her local congregation as well as the work of the Women's General Missionary Society made her a strong Christian woman who will be greatly missed in the church, as well as in her home. Her church membership was at McKeesport, Pennsylvania.

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Send all money for the Sarah Foster Hanna Memorial Fund, through your Presbyterial Treasurer, to Mrs. M. R. Barr, 266 East Beau Street, Washington, Pa.

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Societies, please note, that TEN dollars is the LOWEST POSSIBLE average for the Mrs. Hanna Memorial. If the larger societies do not pay MORE, THE GOAL OF $10,000 WILL NOT BE REACHED.

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EVERYLAND.

EVERYLAND is just what its name suggests, a magazine full of wonderful stories from every land. It is not only of missionary value but of great educational value carrying its young readers from China, Japan and the Philippines over to Burma and India and through the Dark Continent.. It introduces our boys and girls to their cousins, Hans and Erik and Gretchen, Franke and Christel in Europe.

The stories are wholesome and thrilling with life. But the question is, Do the children like EVERYLAND? Just try them and see and you will find they will read it from cover to cover and then inquire "When will the next number come?"

STUDY FOR THE MONTH.

APRIL—THE CHINESE CHURCH.

Prayer — For increased interest and consecration in the home church and for a multiplied force of workers on the field.

Text Book—"China's New Day."

Scripture — Rev. 2:1-3, 7-11. Rev. 3:7-13.

Roll Call — Name of missionary to China, or native Chinese pastor.

Topics for Study.

1. Characteristics of the Chinese Christian Church.
2. Native leadership in the Chinese Church.
3. Urgency of the present situation.
4. The contribution of the Chinese Church to World Christianity.

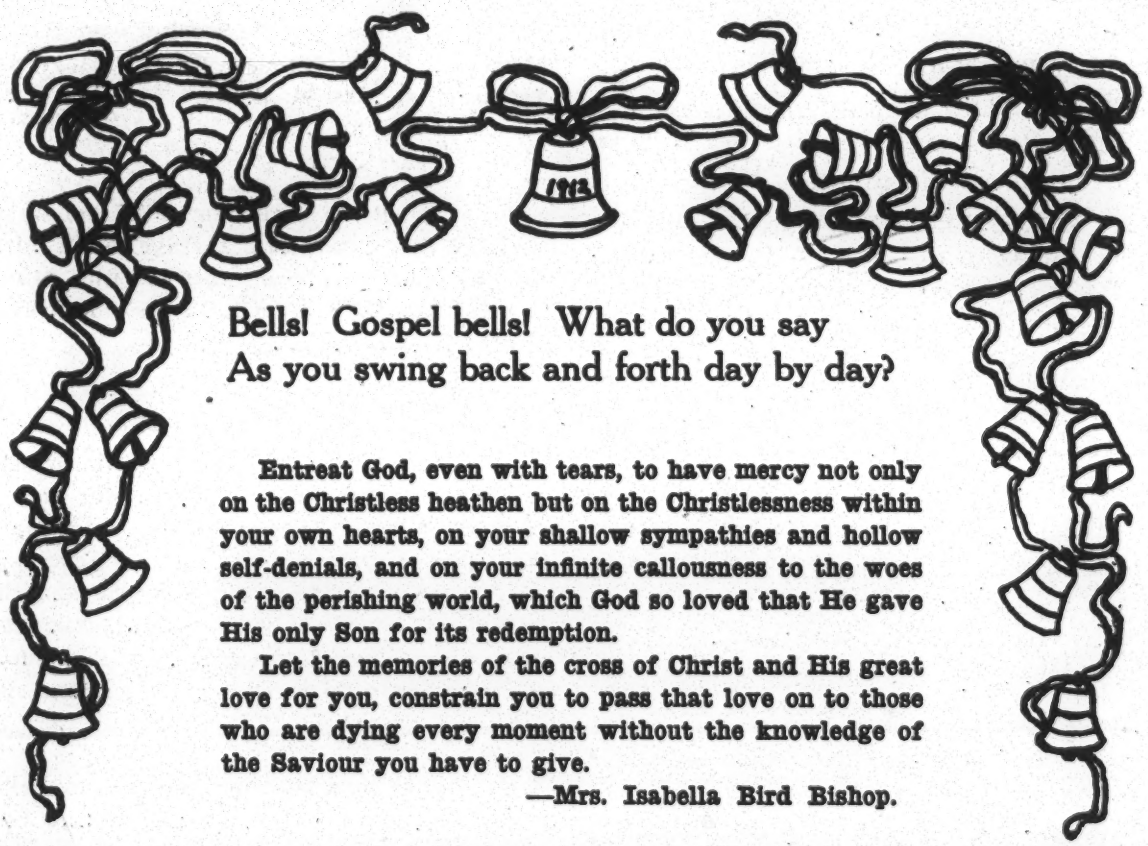
MORMON STUDY — The Mormon religion. Mormonism in all ages.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER

15 Marshall Ave., North Side, Pittsburgh, Pa.

Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.



Bells! Gospel bells! What do you say
As you swing back and forth day by day?

Entreat God, even with tears, to have mercy not only on the Christless heathen but on the Christlessness within your own hearts, on your shallow sympathies and hollow self-denials, and on your infinite callousness to the woes of the perishing world, which God so loved that He gave His only Son for its redemption.

Let the memories of the cross of Christ and His great love for you, constrain you to pass that love on to those who are dying every moment without the knowledge of the Saviour you have to give.

—Mrs. Isabella Bird Bishop.

TOO BAD!

What is too bad? That several societies sent in their regular Thank-Offerings to the Treasurer of the Women's Board too late to be counted in the Silver Anniversary Offering of 1912.

Due notice had been given by circular letters, through the columns of the Magazine from month to month and by the Presbyterial Treasurers to societies, to have all offerings in the hands of the Board Treasurer by January 1st, as her books would close for the 1912 Thank-Offering at that time.

It is with deep regret that these delayed checks cannot be reported at the May Convention. They will, however, be credited to the 1913 Offering. Will not all societies kindly keep these mistakes in mind and hereafter send their offerings to their Presbyterial Treasurers in plenty of time to have them paid over to the Treasurer of the Board on or before January 1st each year?

SAMPLE COPIES of the Circular Letter pertaining to the building of a Girls' Boarding School in Tanta, Egypt, have been mailed to all the Presidents of the Women's and Young Women's Societies whose names and addresses are given in the past year's Statistical Report.

These letters contain articles written by Mrs. H. C. Campbell, Mrs. J. B. Hill, Rev. Krudenier of Egypt and Mrs. Mary Clokey Porter, and are illustrated by seven Egyptian scenes and the "Monument of Gratitude."

With each letter was sent a subscription card containing the following:.

WOMEN'S GENERAL MISSIONARY SOCIETY
— OF THE —
UNITED PRESBYTERIAN CHURCH.

To assist in the erection of a building for a Girls' Boarding School in Tanta, Egypt, I hereby agree to pay on or before May 1, 1913, the sum below marked "x" as my special offering.

.....$5,000	.....$1,500	.....$ 300	.....$ 50
..... 2,500	 1,000	 200	 25
..... 2,000	 500	 100	 10

Name .....
Address .....
Society .....
Congregation .....

DIRECTIONS.

Cash paid through the regular channels—Treasurers of Missionary Societies and Presbyterials — should be sent without delay to the Treasurer of the Women's Board, Mrs. J. B. Hill, 5630 Bartlett St., Pittsburgh, Pa. Where donors outside of societies desire they can send their gifts direct to the Treasurer of the Board at the above address. Care should be taken to designate the sum for Girls' Boarding School, Tanta, Egypt. Where money is given as a memorial of loved ones "called up higher," the donor should fill out carefully the following blank:

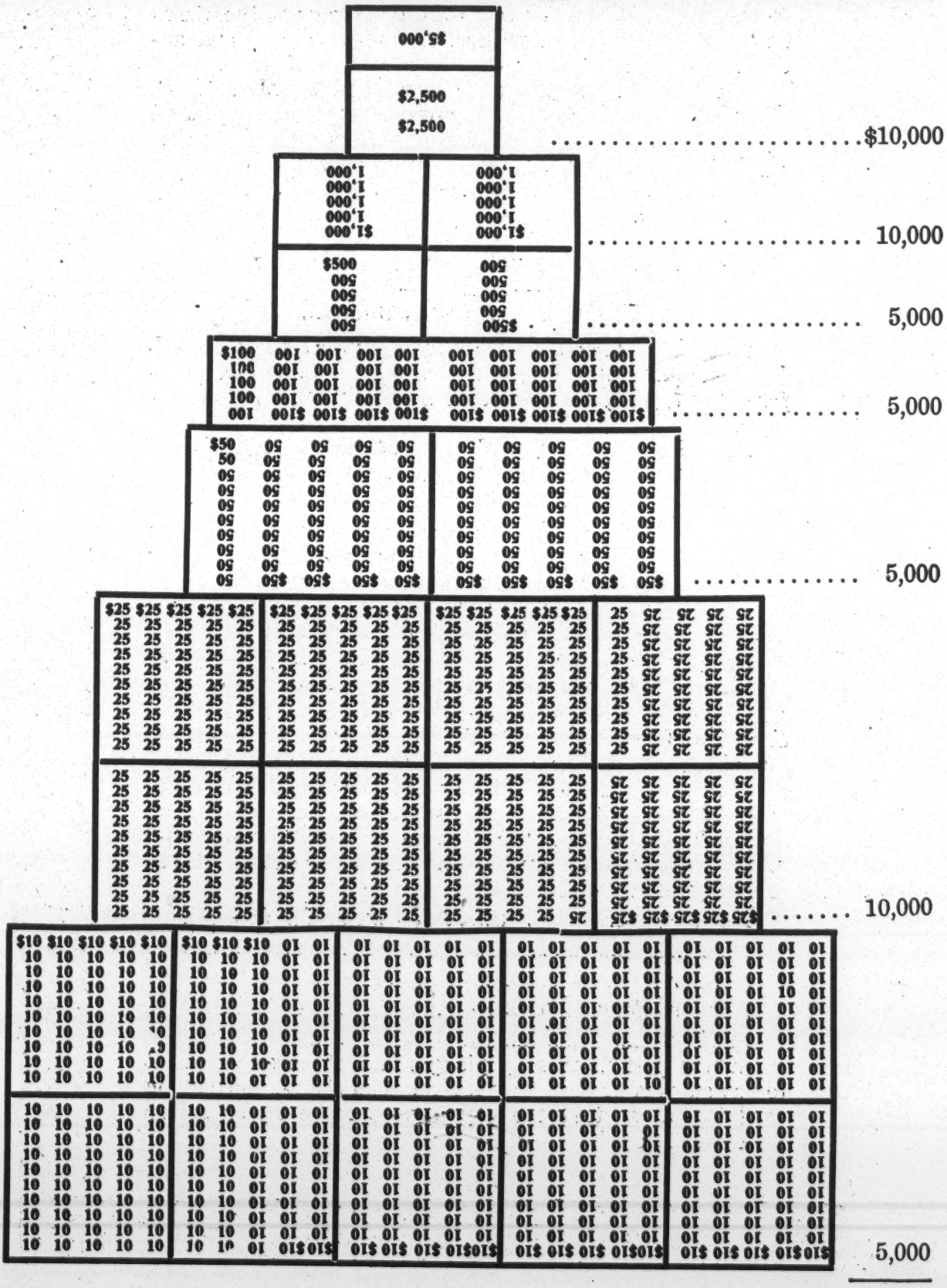
Name of person for whom the memorial is given
.....
Former Address .....
Name of donor or donors.....
Address .....

Where persons making pledges find it more convenient to pay sums later than May 1st, they can change the date on card to suit so that the payment be made on or before December 1, 1913.

A MONUMENT OF GRATITUDE

IN CELEBRATION OF THE TWENTY-FIFTH THANK-OFFERING OF THE WOMEN'S GENERAL MISSIONARY SOCIETY UNITED PRESBYTERIAN CHURCH

WANTED! $50,000
FOR WHAT? ..... Girls' Boarding School
WHERE? ..... Tanta, Egypt
WHEN? ..... Annual Convention, Washington, Pa., May, 1913.
HOW? ..... By Senior and Junior Life Membership Fees and Special Gifts



$50,000

MEMORIALS.

What is the object in having a memorial fund in connection with the building of the Girls' Boarding School at Tanta, Egypt?

1. That loved ones, "gone before" may be kept in mind through gifts given for the extension of Christ's kingdom, rather than through expensive monuments of granite and marble.

2. That names of workers for their Lord in the past, may be enrolled as such, and kept in mind by the generations of workers which follow.

3. That the money thus given may tell throughout eternity of souls saved for whom Christ died.

4. To follow Christ's example in holding up before His people such examples as Dorcas — for the almsdeeds which she did,— of Mary, who broke the costly alabaster box of ointment for His sake,—of the poor nameless widow who gave two mites—her all—in His name.

Thus does not Jesus openly endorse memorials? He does not want His faithful co-workers forgotten even by the world.

Andrew Carnegie will live in memory for generations through the millions he has given to establish public libraries; Mr. Rockefeller, through the vast sums he has given to colleges and churches; Mrs. Russel Sage and Mrs. Helen Gould Shephard, and others, through their large gifts to Y. M. C. A.'s, to Bible Societies and to a legion of benevolent and mission objects.

Are there not many United Presbyterians and friends of United Presbyterians who desire to live and have their loved ones live in memory through liberal gifts to the educational and evangelistic work in connection with the building of the Girls' Boarding School in Tanta, Egypt.

We believe there are many. May we not hear *promptly* from *all such* in order to have all the figures on the "Monument of Gratitude" turned right side up before the May Convention?

SPECIAL GIFTS.

What is meant by "Special Gifts?"

Gifts given over and above the regular Thank-Offering and designated for Girls' Boarding School, Tanta, Egypt, or any other object under the care of the Women's General Missionary Society.

Can such gifts be credited to societies?

They can be credited wherever the donors may desire, to societies, congregations, families or individuals.

Can gifts to the Tanta Boarding School be reported with the 1913 regular Thank-Offerings?

The Life Membership fees and special gifts for Tanta Boarding School paid into the treasury after January 1, 1913, will be credited to the Silver Anniversary Offering of 1912, and so reported at the Convention.

Will they be credited to Presbyterials and reported thus at the May Convention?

On account of the heavy work that comes upon the treasurer of the Board at the close of the church year in April, the report of the special gifts and Life membership fees received since January 1, 1913, may not be reported by Presbyterials until in the July Magazine, where reports will be given in full of all departments of work.

Is there any danger of the special gifts interfering with the regular offerings for 1913?

Surely not. The record of past years goes to prove that the more God's people give the more they want to give. Figures go to show that the years in which the women of the church have given their largest Thank-Offerings, were the years in which the largest contributions were paid into the treasury by societies.

Does the giving of liberal Thank-Offerings lessen the amounts given through the congregational treasurers to the church Boards?

By no means. In the 24 years of the Thank-Offering movement, it has in no way lessened the gifts to the Lord's cause through other channels. Instead God has so carefully guarded it about that it has proved a stimulant to regular systematic giving along all lines, and not a hindrance.

Is there any danger of the custom of giving Thank-Offerings becoming a mere form?

No more danger than the observing one day in seven as the Sabbath, or the daily private prayer, or the morning and evening

worship at the home altar, or the weekly evening prayer meeting, or the giving the tithe of one's income to the Lord.

☞Take God at His word and believe Him when He says: "Give and it shall be given unto you."

MARCH, 1913, LIST OF LIFE MEMBERS OF THE WOMEN'S GENERAL MISSIONARY SOCIETY FOR THE SILVER ANNIVERSARY THANK-OFFERING.

SENIOR LIFE MEMBERS. $25.00 EACH.

Mrs. J. M. Galloway, Corsicana, Tex.

Mrs. W. R. Gray, Corsicana, Texas.

Miss Edith Warnock, by Women's Missionary Society, San Antonio, Tex.

Miss Elizabeth Maxwell, Superintendent of Junior Society, Greenwich, N. Y., by the Juniors.

Mrs. Hannah M. Whitehead, Emporia, Kansas.

Mrs. Samuel Lyons, by Young Women's Missionary Society, Sixth Church, Pittsburgh, Pa.

Mrs. Jane Rankin; Mrs. M. J. McCahn; Mrs. Mary Morris Weir; Mrs. Andrew Nichol; Mrs. Joseph Stevenson; all of Women's Missionary Society, Tarkio, Mo.

Miss Elizabeth Allison, Findlay, Ohio.

Miss Florence Belle Wilson, Detroit, Michigan.

Mrs. Ella L. Cotton, by Congregation of Canton Bend, Alabama.

Miss Kate A. Hill, by the Kate Hill Young Women's Missionary Society, Rock Island, Illinois.

Mrs. A. H. Trimble, Bellevue Pa., by her husband.

Mrs. John Brownlee, St. Louis, Mo.

Mrs. Margaret Moore, St. Louis, Mo.

Mrs. Anna M. French, Holliwood, California.

Mrs. J. W. Gordon, Pattersonville, N. Y., by her daughter, Ella M. Gordon, Jhelum, India.

Mrs. S. McElroy, by Women's Missionary Society, First Church, Chicago, Ill.

Miss Jane Martin, Khangah Dogran, India, by W. M. Society, First Church Chicago, Ill.

Miss Ella Montgomery, Greenville, Tenn., by Mrs. W. O. Fisher, First Church, Washington, Iowa.

Miss Minnie F. Edmundson, Northumberland, Pa.

Mrs. H. F. Steck, First division of First Church, W. M. Society, Washington, Iowa.

Mrs. R. W. Nairn, by W. M. Society, Zanesville, Ohio.

Mrs. D. L. Barrackman, Linesville, Pa., mother of Miss Anna Barrackman, Khartoum, Sudan. A Christmas gift by her children and grand children.

Mrs. Winifred Wirt Dague, by her mother, Mrs. S. H. Wirt, Pinckneyville, Illinois.

Miss Margaret Simpson, Second Division, W. M. Society, Second Church, Washington, Iowa.

Dr. Maria White, Sialkote, India, by Miss Fannie Cleary, Duquoin, Kansas.

Mrs. J. C. Kistler, Houston, Pa.

Mrs. J. B. Maxwell, North Buffalo, Pa.

Miss Flora J. Jamison, Sangla Hill, India, by the Flora Jamison Mission Circle, Midway, Pa.

Mrs. Tillie Johnson, Miller's Ferry, Alabama, by W. M. Society and friends.

Mrs. George Thorn, Clarinda, Iowa.

Mrs. Alma White, by W. M. Society, Clarinda, Iowa.

Mrs. Margaret Sterling Osbourne, Ingram, Pa., by her mother, Mrs. D. J. Sterling.

Mrs. Eva Carson Donaldson, Sixth Church, Pittsburgh, Pa.

Miss Ada Noah; Miss Minnette Noah; Ben Avon, Pa.

Mrs. W. T. Brownlee, Bakerstown, Pa.

Mrs. Martha J. White, by W. M. S., Third Church, Chicago, Ill.

Mrs. P. L. Craig, First Church, New Castle, Pa.

Mrs. J. B. Love, New Castle, Pa.

Mrs. C. F. Mossman, New Castle, Pa.

Miss Hannah M. Leslie, Los Angeles, California.

Mrs. D. K. Gillespie,, Piqua, Ohio.

Mrs. Margaret D. McKee, by Y. W. M. Society, Oil City, Pa.

Miss Sarah J. Anderson; Miss Mary Anderson; First Church, N. S., Pittsburgh, Pa.

Mrs. Emma Donaldson, McDonald, Pa.

Mrs. A. D. Romsley, Elderton, Pa.

Mrs. William McDowell, Steubenville, Ohio.

Mrs. Amanda Porter, Monmouth, Ill., by her daughter, Mrs. Mary Porter Kyle.

Mrs. Nettie Breckenridge Stewart, Monmouth, Ill.

Mrs. John Ferguson, Monmouth, Ill.

Mrs. John T. Aiken, by W. M. Society, Wilmerding, Pa.

Mrs. Lida J. McCutcheon, Foust Ave. Church, Bellevue, Pa., by her husband.

Miss Lizzie D. Taylor, Germantown, Pa., by Philadelphia Presbyterial.

Mrs. A. B. Hamilton, Greenville, Tenn., by her husband.

Mrs. John T. Arter, Anne Manie, Ala., by Tennessee Presbyterial.

Mrs. Archibald C. Currie, First Church, Springfield, Ohio.

Mrs. Evelyn C. Lathrop, Garner, Ia.

Mrs. H. R. Burns, First Church, Washington, Pa., by her three daughters.

Mrs. Joseph Stevenson, Tarkio, Mo.

Mrs. R. H. Hume; Mrs. J. B. Bell; Mrs. L. G. Underwood; Mrs. Ethel Corry; all by Mrs. Theron Good, First Church, Springfield, Ohio.

Mrs. Ralph Martin, Canonsburg, Pa.

Mrs. David J. Palmer, Washington, Iowa.

Mrs. Elizabeth J. Conger, Washington, Iowa.

Mrs. E. J. Winter, Duncanville, Ill. a birthday gift from her daughter, May Winter, Washington, Iowa.

Miss Elizabeth M. Patterson, McKeesport, Pa.

Miss Edward R. Davidson, by W. M. Society, Ingram, Pa.

Mrs. C. A. Boice, W. M. S., Second Division, First Church, Washington, Ia., by her brother.

Mrs. L. E. Latta; Mrs. D. H. Laughlin; W. M. S., Second Division, First Church, Washington, Iowa.

Mrs. T. A. Stevenson, Shannon City, Iowa.

A MESSAGE TO PARENTS AND JUNIOR LEADERS.

You will see that the base of the "Monument of Gratitude" is given to the children of the church to fill in with their ten dollar Life Membership fees. The base contains ten large blocks, each block represents fifty dollars in fees. To fill in all these spaces—i. e., to turn all these figures right side up—will require five hundred ten dollar bills.

The Women's Board at a recent meeting, decided to use the Junior Life Membership fees toward a memorial fund for Mrs. Wilson, the late editor of the Junior Missionary Magazine and Mrs. N. W. Stevenson, late Junior Secretary of the Women's General Missionary Society.

Surely, every one of the 11,120 members on the roll of the Junior Societies will want to have a share in this memorial fund. It is hoped that the parents of the Juniors and the friends of the two Junior workers who gave the best years of their lives to help the boys and girls of the United Presbyterian Church to learn to love missions will contribute liberally to this memorial fund over and above the Life Membership fees.

The memory of the just is blessed—Proverbs 10:7.

"THE FIVE HUNDRED PROCESSION."

JUNIOR LIFE MEMBERS.

$10.00 Each.

Louise Livingstone, Second Church, Washington, Iowa.

William Taylor Hare III, Second Church, Wheeling, West Va., by his aunts, Misses Mary E. and Martha J. Hare.

Minnie Patton and Ruth Young, Junior Society, Homewood Church, Pittsburgh, Pa., by their parents.

Helen Vincent Gilfillan, Junior Society, Mt. Lebanon, Pa., by her aunt, Miss Mary E. Vincent.

Miriam Anna Gray, Cradle Roll, First Church, McDonald, Pa., by her parents.

Esther Stein, Riverside, California, by her mother.

Helen Elizabeth Livingstone, by First Division Women's Missionary Society, Washington, Iowa.

Marian McLaughlin, Junior Society, First Church, Washington, Iowa.

George Christensen, Tarkio, Mo.

Josephine Morgan, Junior Society, Robinson Congregation, Pa.

Alice Lucille Davidson, Ingram, Pa., by Mrs. Ira Gribben, in memory of a daughter called to her heavenly home.

Walter E. Marshall, First Church Junior Society, New Concord, Ohio.

Lois Harriet Ewing, (three weeks old) by her mother, Mrs. W. H. Ewing, Herron Ave. Church, Pittsburgh, Pa.

Charles Wishart Hunt, Cairo, Egypt, by Junior Society, First Church, N.S., Pittsburgh, Pa.

Willis Zimmerman, Junior Society, Sixth Church, Pittsburgh, Pa., by his mother.

Mary Eleanor Graham, New Wilmington, Pa., by Miss Martha Payne, Frenchburg, Ky.

SPECIAL GIFTS FOR GIRLS' BOARDING SCHOOL, TANTA, EGYPT.

Mr. C. D. Bent, Columbus City, Iowa.

Miss M. E. Douds, Canonsburg, Pa.

In memory of Miss Mary Stevenson, by Y. W. M. Society, Shadyside Church, Pittsburgh, Pa.

In memory of Mrs. Catherine Bryce Smith, by her daughter, Miss Elizabeth Smith, Ingram, Pa.

Christmas gift from Hopewell Sabbath School, Beloit, Kansas.

Sarah Foster Hanna Memorial Fund

For Girls in Egypt and India.

THIS PAGE IS IN CHARGE OF
HELEN M. TEMPLETON, 55 MORGAN AVE.,
WASHINGTON, PENNSYLVANIA.

AN APPRECIATION.

I was graduated from Xenia Seminary in 1857 under dear Mrs. Hanna.

I cannot express my high appreciation of this great and good woman. To my girlish mind she stood out as an exalted character, womanly, wise in her rulings, majestic in her appearance and like Queen Esther, was brought to the Kingdom for a special purpose. The educational advantages for young women in our church in her three schools—Washington, Pa., Wheeling, West Virginia and Xenia, Ohio—were superior. The results of her training in mission lines are in evidence until this day, as many of her pupils have been leaders of the missionary activities, and enterprises of the work which she was privileged to inaugurate.

You have my best wishes and prayers for success.

MRS. W. C. HUTCHISON,
Xenia, Ohio.

Santa Ana, Cal., January 20, 1913.

MRS. M. R. BARR:

I send you in memory of Mrs. Hanna $10.00 to help build the schools in India and Egypt.

Please acknowledge this in the Women's Missionary Magazine. I pray it may help. Yours in love.

S. C.

February 13, 1913. List of Societies that have contributed to the Mrs. Hanna Memorial Fund and amounts contributed:

Hookstown, Pa., W. M. S.	$ 25.00
First, Seattle, Wash., W. M. S.	10.25
Broadway W.M.S., Bellingham, Wash.	2.25
Second, Cambridge, O., W. M. S.	25.00
First Washington, Pa., Y. W. M. S.	125.00
Oskaloosa, Iowa, W. M. S.	10.50
N. Shenango, Pa., Y. W. M. S.	6.00
Elmira, Ill., W. M. S.	9.00
Plaingrove, Pa., W. M. S.	10.00
One Member of Millersburg, Ohio W. M. S.	1.00
Brownsdale, Pa., W. M. S.	5.00
First, Grove City, Pa., W. M. S.	10.00
Grove City, Pa., Y. W. M. S.	10.00
Stamford, N. Y., W. M. S.	5.00
Luxor Y. W. M. S., First Detroit	5.00
First, Detroit Y. W. M. S.	5.00
Nampa, Idaho, W. M. S.	2.00
Nampa, Idaho, Y. W. M. S.	1.00
Knoxville, Tenn., W. M. S.	4.50
Paxton, Ill., W. M. S.	10.80
Second, Washington, Ia., Y. W. M. S.	20.00
First, Washington, Iowa, Second Division, W. M. S.	10.00
Walton, Kansas, W. M. S.	10.00
First, Chicago, Ill., W. M. S.	10.00
East Palestine, Ohio, W. M. S.	5.00
Minden, Nebraska, L. M. S.	5.00
First, Baltimore, Md., W. M. S.	5.00
Carol Circle, Moline, Ill., Y. W.	10.00
Tulsa, Oklahoma, W. M. S.	2.00
First, Steubenville, Ohio, Y. W. M. S.	5.00
Scroggsfield, Ohio, W. M. S.	10.00
Calcutta, Ohio, W. M. S.	10.00
Salineville, Ohio, W. M. S.	3.00
Salineville, Ohio, Y. W. M. S.	5.00
First, Buffalo, N. Y., W. M. and A.	10.00
First Burgettstown, Pa., W. M. S.	10.00
Southwick, Idaho, W. M. S.	5.00
First, Pittsburgh, Pa., W. M. S.	20.00
Union Y. W. M. S., Carnegie, Pa.	10.00
Third, Pittsburgh, Pa., W. M. S.	10.00
Second, Providence, R. I., W. M. S.	10.00
Westminster, V. M. H. C., Lowell, Mass.	10.00
Second, Allegheny, Y. P. M. S.	10.00
Greenwich, N. Y., W. M. S.	10.00
Hebron, N. Y., W. M. S.	10.00
West Hebron, N. Y., W. M. S.	20.00
Waterford, Pa., Y. W. M. S.	2.00
Walton, N. Y., W. M. S.	18.00
Oakmont, Pa., W. M. S.	10.00
Carnegie, Pa., W. M. S.	10.00
Neil Ave., Columbus, O., W. M. S.	10.00
50 Societies have paid	$ 567.30
81 Societies have pledged	1,029.80
Individuals have given	716.00
	$ 2,313.10
Total Amount required	10,000.00
Remainder to be raised	$ 7,686.90

Your help is needed.
Think about it.
Talk about it
Pray about it.
Give to it.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary, Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "HE THAT WINNETH SOULS IS WISE."

AIM: "WIN ONE."

SPECIAL WORKERS.

Miss Anna B. Watson, M. D., Tanta, Egypt.

Miss Roma Beatty, Lyallpur, India.

Miss Bertha Houston, Frenchburg, Kentucky.

Miss Christianita Totten, Henderson, North Carolina.

Miss Eleanor W. Maconachie, Sialkot, India.

SUGGESTED PROGRAM.

DEVOTIONAL SERVICE.

BIBLE LESSON — Rev. 2:1-3; Rev. 3:1 and 1-7; Hebrews 11:32-40.

PRAYER—For increased interest and consecration in the home church and for a multiplied force of workers on the field.

PAPER—Characteristics of the Chinese Christian Church.

TALK—Show how the change in gov-

ernment in China has increased the opportunity to win China to Christianity.

GENERAL DISCUSSION — If you were to be a missionary in China which would you choose to do: train Chinese Bible women, organize Sabbath schools, do evangelistic work among women, medical mission work, or teach in a boarding school? Which seems to offer the greatest opportunity for fundamental helpfulness?

MEDITATION—What sacrifice am I willing to make for China. Followed by a season of prayer.

ROLL CALL—Name of a missionary in China or a native Chinese pastor.

A NOTICE.

Will not every Presbyterial Young Women's Secretary report to the General Secretary the name of each society organized since April 1, 1912, the number of members in each, and name of its president if you have not already done so. This information is desired by March 15. Also, kindly ascertain how many mission study classes have been conducted in your Y. W. Societies, or, if not purely young women's classes, how many of your young women have been enrolled in class work.. If your Presbyterial has no Y. W. Secretary, will not individual societies assume the responsibility and give the desired information promptly.

Ida B. Little,
Young Women's Secretary.

DOES MISSION STUDY COUNT?

A fruit tree is judged by the quality and quantity of fruit it bears. The value of an education to an individual is in proportion to the benefit he is able to give to others. Even character is judged by its output. "What you are speaks so loud I cannot hear what you say." What we are is indelibly inscribed in action. What then can be said in favor of mission study among the young women of the church or in our Y. W. societies? Let the following testimony speak!

The "Anna A. Milligan" Circle, of Ellwood City, Pa., only about a year old, reports a Thank-Offering of $32.00 with $10.00 to the Young Women's Special," with three months more in which to add to the amount. They have also contributed to the building of the new church. It has been worth while in the way of mission study, too, to have the young women's organization."

Another voice,— Albia, Iowa.

"Four of our girls went to the Tarkio Conference. When they came home, they planned for two classes." When their new pastor and wife, Mr. and Mrs. J. P. White, came, they were asked to lead these classes." Mrs. White adds: "Mr. White had nine boys in 'Challenge of City," and I had twenty-one girls in the 'Uplift of China.' The girls have answered 'After Mission Study, What?' by organizing a Y. W. society with eighteen charter members."

HAS YOUR CONGREGATION TESTED MISSION STUDY?

THE ROUNDING OUT OF THE YEAR.

In a few days the ecclesiastical year will close, the moneys for the year collected, the proceeds at hand will be forwarded to their destined places; bank books and account books will be balanced and audited and a new account will be opened. But we are chiefly interested at this moment in the treasures to be distributed on or before March 31, 1913.

Has each society been careful to note on the blanks received, the many objects that need help? Surely the opportunities at hand should be grasped. Again, each one is worthy and has the commendation and support of the W. G. M. S. Without doubt many pleas for "just a dollar," "only a little help," or "an interesting case" will present themselves to you. Had you ever thought how the funds would be dissipated if these side calls were answered by each society in preference to the regularly planned work? While good might be accomplished, yet it would be a scattered effort and therefore more or less fruitless. "In union there is strength" is as true here as anywhere. Let us pull together in the matter of where we shall invest our gifts, putting aside any pet schemes as good possibly, but not practical.

Last year the offerings of the Young

Women's societies totaled $22,540.13, an average of eighty-five or ninety dollars for each society. It is just possible that part of the thirty-five thousand dollars that was contributed by the different organizations of the W. G. M. S. last year, and yet was not applied to its work, belonged to the Y. W. Societies. Let us see to it this year that the regular and special work as outlined be liberally supported.

But all the work of the year cannot be summed up in just so many figures. Some of it has gone into character, ours or some other character. Were our "well dones" to be placed in one column and our "neglects" and "forgets" in another, which sum would be larger? When subtracted, would the answer as regards societies read "261 Well Dones" or would the aggregation of failures appall us? How about the nearly six thousand members of the Y. W. organization?

What progress has been attained in the regular programs? Has the volume of praise created a joyous enthusiasm? Have you learned to talk to God more easily and with increasing earnestness? Has the Bible appealed to you as a book adapted to *our* use as well as to the old Hebrew or the Apostles? Surely the heart has been opened by means of increased knowledge toward those near and far whose lives have not been cast in pleasant places.

Our desire is for a good financial report showing an increase over last year; for new societies, every presbytery having at least one, and for an enlarging body of workers. But especially do we hope for a strengthening of the Christian life, a growth in piety and consecrated effort which will be manifest in individuals and societies willing to spend and to be spent in the Master's cause. In closing this year's record, can we hope to have the credit balance read thus: "SHE HATH DONE WHAT SHE COULD!"

IDA B. LITTLE.

FROM OUR NEWEST COLLEGE.

It is time for another letter from Kentucky and from the foothills of the Alleghenies.

The year has been a very bright one in many ways. We have only blessings to count. God has been good to us. The autumn has been one glorious "Indian Summer," and the beauty of the hills beyond description. There have been no devastating floods, and no real cold weather. Winter seems just to be coming. There have been but few deaths and but little sickness. God has blessed us and we acknowledge His mercy.

Our school attendance is large and our church attendance is steadily increasing and the offerings will meet the pledge to the million dollar fund.

The grade of work done in our High School at Frenchburg is very satisfactory and the students are such as rejoice the heart of a teacher. The pupils are earnest, energetic and capable. God has given them splendid minds and they are using them, and the opportunity placed within their reach.

There is one lad who lives six miles distant from the school. Much of the time he walks this distance to and from school. Sometimes he rides horseback, but in the two years he has been in High School he has not been late in the morning more than ten times and has been absent but a very few days. One day, we especially remember, that showed his pluck, there had been a heavy rain and the creeks were high and we were regretting that he could not possibly be with us that morning when in rode our lad with the water so high about the horse's sides that the boy was wet to the knees; but he was with us and that, too, before school opened for the day. So much for his pluck in coming. He is taking the regular second year work of any standard high school and is also reading Virgil, and doing it well.

Our interest goes out especially to our Third Year Class, because four of this class, two young ladies and two young men, started the High School work as soon as the building was up and school opened. The fall of 1910. They had done such good work during the first two years of their course that an opportunity was given them to add the study of Greek to their curriculum and they voluntarily took up the study. They are fitting themselves to enter any first class college, and we feel that they will do

honor to any college which they may attend. They are now in the sixth month of the third year of their High School work—reading Virgil; having read four books of Caeser and two orations of Cicero last year; finished the work in Cicero by the Christmas vacation of this year, and having worked in Greek since October.

A fifth member of the class, a young man, has not been able to be with us all of any one school year, but has been in a few months of each year. He is working nobly and hopes to make up his work and graduate with the class.

The work done in English, science and mathematics is highly creditable. They are a strong class and hope to be graduated in May of 1914. They have splendid minds and can hold their own in any college. We hope some good friends will offer scholarships to these five in some of our colleges.

We have been saddened these days by the death of one of those cheery souls who are always happy no matter how much they suffer. Vernon Vanderpool was one of those witty, happy young men whom all like to be with. But our sadness had joy back of it, because during the last weeks of his life he had come again to know the joy of the Christian life.

Our Y. P. S. C. U. is encouraging. The meetings are well attended, are alive, and enthusiastic. The young people are interested. It is their meeting and they are the moving force. They take their part as leaders readily and are helpful to each other in taking part in any way that will help their leader.

Most of our girls are church members and are living Christian lives, pure and open and clean.

Our work seems full of promise. We need your help. We ask the prayers of all our friends for wisdom and strength for us all.

Pray for us that God's power and the spirit of Christianity may abide with us.

BERTHA HOUSTON,
Frenchburg, Ky.

Opportunities Open to the Young Women of the Church to be Lights in Dark Places in America.

Emigrants from America, returning to their homes, are loud in their praises of American liberty and prosperity. Some of them can tell of the friendly night-school, the free reading-room, and the little chapel where they found their Saviour. Could all our foreign neighbors tell the same story? What about that little Italian settlement four blocks from your own door, where the dark-eyed young mother clasps her sick child and watches its little life going out because she knows no one to whom she may go for help in this strange country? There are children there who would gladly go to Sabbath School or join a club if they had the chance, but no one has thought to hunt them up. No one has brought "torches at which they may light their candles."

What became of that faithful Russian wash-woman who used to come each week from her tiny "chack" in "Little Russia" just outside the city limits? The last time she came she had a racking cough, but she wasn't so worried over that as she was over the fact that some men had started a "syloon" in her neighborhood because saloons were not permitted within the corporation. You know the story—pay-night—drinking, quarreling, a flashing knife, and a young man hurried to jail to be tried in an unknown tongue for a crime he could not even remember. Darkness so profound you could feel it, and not a ray of light!

There may be no foreign settlement near your home where you can go with the light of love; there may be no home for the aged or infirm where you can go with cheery smiles and a good book; there may be no hospital at hand where you may visit the convalescents, so sorely in need of your friendly encouragement, —so you may have to seek elsewhere for a dark place in which to let your light shine.

You do not need to go to "darkest Africa" to help the Negro, just come South. This is the Jubilee year of Emancipation, and January first was a great day. Only fifty years from slavery

and yet the race number doctors, lawyers, ministers, missionaries, educators, and bankers, to say nothing of thrifty farmers and mechanics who own their own homes. How has this been accomplished? Principally through the influence of Mission Schools. Our own church may well be proud of the graduates her schools are sending out. As yet only the fringe of her possibilities has been touched. Do you not want a share in helping to mold a race? Write to Dr. Witherspoon and ask him to put you on his waiting list of applicants.

If you can not find a place under the Freedmen's Board, perhaps you would consider work among the mountaineers. Just this week has occurred most unexpectedly a vacancy in one of our flourishing Tennessee mountain schools. Unless a teacher is secured immediately, the higher classes will have to be dismissed and thus the work of years will be lost. Perhaps you are saying, "Why not give up the school? Why worry about it?" Perhaps one good reason for not quenching the light already kindled, is that these mountaineers are our own kith and kin. With as proud an ancestry as ours, they have shut themselves in from the world's progress, and have lived in the same narrow valleys, physically and mentally, in which they were born, until now the immigrant knocking at our door is scarcely more a foreigner than they.

Perhaps some one reading these lines is wondering what to do with her life. She does not have to work for her living, yet she is not needed at home. She wants to let her light shine in some dark corner, but she is not quite sure she could cross the ocean to find it. Or it may be she is willing to go to the "uttermost part of the earth," but is hindered. Neither of these would be a good reason for not shining somewhere. There are plenty of dark places here in America needing the light and there is an unfailing supply of oil for those who would "let their lights so shine."

ANNA BELLE FERRIER,
Knoxville College.

MONTHLY REPORT OF
WOMEN'S BOARD OF MISSIONS.

January 21, 1913—The regular meeting was held in the Board Room at ten o'clock. Mrs. Hill conducting devotional exercises read the 103 Psalm. Mrs. Porter and Mrs. Yourd led in prayer.

Treasurer reported receipts from January 1st to 19th, $3,194.55; disbursements, $7,875:95.

Home Secretary received reports from Good Hope church, Pittsburgh; Croation, N. S., Pittsburgh; Oklahoma City, Okla.; Akron, O. Miss Workman writes they organized with 18 and on the following Sabbath had 54 present. Los Angeles, Cal., Miss Allen reports 41 present at the first session of S. S. and all but two enrolled. Average attendance 35. Pittsburg, Kansas, 72 present the first Sabbath of the year. Dr. Weidler, Frenchburg, reports 47 have entered since the holidays. A report from Washington, D. C.

The Council of Women for Home Missions announce: August 2-11 is the time set for Home Mission Conference at Chautauqua. Mrs. Cook and Mrs. Yourd were appointed to represent our work.

Miss Edith Warnock was appointed as missionary for new field Alimo Heights.

Junior Secretary reported four new societies organized last week, making 13 since September.

Parsonage Secretary reported Vandegrift papers have been sent on for release of loan signatures.

A check of $1,400 was received from Treasurer of Monongahela Presbyterial for Mary Stevenson Cottage at Sangla Hill.

At our Annual Convention in Washington, Pa., we expect to have the Quartet from the Freedmen's field.

Foreign Secretary received letters from the Misses Grove, Hosack, Sill, Kerr, Dr. Johnson, Mrs. Alexander, Dr. Kruidenier, Mrs. Watson, Dr. White, Bell and J. Howard Boyd.

In compliance with request from Committee on Plan of Federation of Woman's Board of Foreign Missions of the United States and Canada, the following Committee was appointed to serve on Territorial Committee: Mrs. H. C. Campbell, Mrs. Mary C. Porter, Miss E. D. Brown, with Mrs. J. B. Hill, as alternate.

Mrs. Campbell reported for Committee who represented the work of the U. P. Women's G. M. S. at Conference of the Missionary Educational Movement in New York City, January 13-14.

A letter of appreciation and approval in reference to the Inaugural Ball was written to our President-elect Woodrow Wilson signed by our acting President and Secretary, and the corporation seal affixed.

MRS. JOHN S. CRAWFORD,
Recording Secretary.

THE WOMEN'S MISSIONARY MAGAZINE.

Opportunity will be given at the Women's General Missionary Convention at Washington, Pa., May 13-16, to receive new subscriptions to the Women's and Junior Missionary Magazines.

Delegates attending this Convention are urged to bring at least *5 new* subscriptions for the Women's Missionary Magazine to the General Meeting, May 13-16.

JUNIOR MISSIONARY MAGAZINE.

MISS IDA B. LITTLE, Editor.

Washington, Pa.

This Magazine is published monthly by the Women's General Missionary Society of the United Presbyterian Church.

Subscription price for single copy, 25 cents per year; ten copies or more addressed to one person beginning with the same number 10 cents each.

All orders must be accompanied by the money and also state whether it is a renewal or a new club.

All business communications and requests for sample copies should be sent to the Business Manager.

Mrs. H. C. Campbell, Business Manager, pro tem, 904 Publication Building, Ninth Street, Pittsburgh, Pa.

Treasurer's Report for the months of December, 1912 and January, 1913.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Church Exten. and Parsonage	Ministerial Relief	Payment on Parsonage Lns	Young Women's Special	Senior Life Membership	Returned on Loan Invstmts	Contingent Fund	Women's Ass'n Work: Orphan's Home	Women's Ass'n Work: Home for Aged People	Women's Ass'n Work: Columbia Hospital	Temperance	Miscellaneous	TOTAL
Albany		25.00								15.00									40.00
Allegheny	210.00	245.00	145.00	11.00	82.00	10.00	30.00	10.00										2.00	745.00
Argyle	25.00	275.00				51.00													351.00
Arkansas Valley	2.00	57.00	7.00	2.00	3.00	12.00	4.00	3.00		3.00									93.00
Beaver Valley	61.00	75.00	20.00		43.00			6.00		8.00									213.00
Big Spring	5.00		17.00		5.00	8.00												1.00	36.00
Boston	35.00		10.00	10.00	5.00	23.00	5.00	5.00											93.00
Brookville	15.00	50.00	25.00		10.00														100.00
Butler		55.00				5.00													60.00
Caledonia		68.00																	68.00
Cedar Rapids	30.00	56.00	30.00	29.00	35.00	2.00												2.00	184.00
Chartiers	64.00	195.00	57.00		15.00		10.00			26.00							3.00	3.00	373.00
Chicago	30.00																		30.00
Cleveland	34.00	175.00	61.00	8.00	55.00	3.00	11.00	7.00		10.00					5.00				369.00
Colorado	15.00	150.00		4.00	4.00	4.00										10.00		1.00	188.00
Concordia		12.00																	12.00
Delaware		73.50	12.00			20.00													105.50
Des Moines																		1.00	1.00
Detroit	39.00		38.00		8.00					5.00									90.00
Garnett		9.00	13.00	5.00															27.00
Idaho			5.00																5.00
Illinois, Central	5.00	9.00	16.00	5.00	20.00	10.00	5.00											1.00	71.00
Illinois, Southern	25.00	180.00	28.00		5.00													1.00	239.00
Indiana	10.00	22.00	20.00																52.00
Indiana, Northern	5.00		5.00			4.00											2.00		16.00
Iowa, Northwestern																		1.00	1.00
Kansas City	5.00	49.00	3.00	2.00	2.00			2.00									1.00	3.00	67.00
Keokuk		68.00	3.00			2.00				13.00									86.00
Kiskiminetas	101.00	30.00	35.00		30.00	5.00				42.00									243.00
LeClaire	7.00	10.00	57.00																74.00
Los Angeles	106.00		34.00	44.00	41.00		10.00	6.00											241.00
Mansfield		56.00	5.00	5.00															66.00
Mercer	20.00	125.00	40.00	10.00	20.00	7.00	10.00							13.00		10.00		1.00	256.00
Monmouth		167.00	4.00		5.00	12.00													188.00
Monongahela	1472.00	278.00	176.00		180.00	45.00	73.00	5.00		54.00							43.00	28.00	2354.00
Muskingum	29.00	87.00						10.00		5.00									131.00
New Jersey	12.00																		12.00
New York								5.00											5.00
Ohio, First	22.00	135.00	18.00		27.00	7.00	8.00	3.00										2.00	222.00
Oklahoma	10.00		5.00																15.00
Omaha	51.00		16.00		37.00	10.00				28.00									142.00
Oregon	3.00	141.25	6.00		4.00			5.00											159.25
Pawnee	2.00		21.00		1.00		7.00												31.00
Philadelphia	20.00	440.00	18.00	9.00		14.00		9.00		6.00				2.00	2.00	2.00		2.00	524.00
Pittsburgh	41.00	5.00	6.00		5.00														57.00

Puget Sound	15.00	5.00	10.00		10.00									1.00				41.00
Rock Island		11.00	15.00	6.00	12.00													44.00
San Francisco	38.00	173.00	7.00	2.00	23.00							.80						243.80
Sidney	46.00	49.00	28.00		7.00	4.00	2.00									2.00	1.00	139.00
Spokane	10.00		10.00															20.00
Steubenville	35.00	5.00	27.00		6.00													73.00
Tennessee																	1.00	1.00
Westmoreland	16.00	110.00	32.00		7.00	9.00	3.00			20.00							1.00	198.00
Wheeling	123.00	25.00	122.00	2.00	24.00		5.00	18.00										319.00
Wisconsin	14.00				12.00													26.00
Xenia	19.00		48.00	11.00	17.00		18.00			20.00							1.00	134.00
Mr. John C. Park																	25.00	25.00
Conemaugh Y. P. C. U.		46.00																46.00
Rev. J. K. McClurkin, D. D.		800.00																800.00
North Bend Congregation		125.00																125.00
Mr. and Mrs. G. M. Paden		100.00																100.00
S.S., 10th Church, Phila.		125.00																125.00
Menefee Co., School Board			150.00															150.00
Tuitions, Frenchburg			15.75															15.75
Industrial Departments					520.00													520.00
Interest	796.14		300.00		24.75						16.50		762.51				96.36	1996.26
A Friend	25.00																	25.00
A. W. and M. S. Philips	10.00				10.00													20.00
Mr. and Mrs. Geo. Moore		100.00																100.00
M. E. Douds	50.00																	50.00
J. M. S., India	2.37																	2.37
Refunded			60.00															60.00
Mrs. H. M. Wetmore		25.00																25.00
Miss M. A. Bell		24.00																24.00
U. P. Social Union, St. Louis	12.50																	12.50
S.S., Tama	10.00			5.81														15.81
C. D. Bent	100.00																	100.00
A. B. Hamilton					25.00													25.00
Re-payment on Loans									905.23			50.00						955.23
Items of Cents													.20					.20
TOTALS	3833.01	5045.75	1780.75	170.81	1339.75	267.00	201.00	94.00	905.23	255.00	16.50	50.00	763.51	15.00	8.00	22.00	51.00	*174.36	14992.67

No Thank-Offering or Special Gifts for Girls' Boarding School, Tanta, included in this report.

*Miscellaneous includes $78.00, Junior Magazine Reserve Fund.

PARSONAGE RE-PAYMENTS: Fairhill, Philadelphia, Pa., $97.25; Woodruff Ave., Indianapolis, $37.00; Parma, Idaho, $58.28; Pitcairn, Pa., $50.00; West Middlesex, Pa., $74.00; Brookings, South Dakota, $41.63; Corsicana, Texas, $47.18; Trenton, Ohio, $69.38; San Antonio, Texas, $83.33; Hutchinson, Kansas, $47.18; Gladden, Pa., $300.00.

RE-PAYMENT ON LOAN: Salineville, Ohio, $50.00.

Total Disbursements for December and January, $24,710.92.

MRS. J. B. HILL, Treasurer, 5630 Bartlett St., Pittsburgh, Pa.

"Lest We Forget"

By MRS. M. E. ROBERTSON, Pittsburgh, Pa.

"THE UNFINISHED TASK"

One is so apt to forget, that nothing has yet been done for the Moslem girls at Tanta —the third city of Egypt—largely Moslem population—wealthy and influential; therefore a strategic position in our conquest of "Egypt for Christ."

What the wealth and influence of the Copts are to Assiut, such is the wealth and influence of the Moslems to Tanta.

One is so apt to forget, that today is the day of our opportunity. The Government schools, splendidly equipped, using all their influence to establish Mohammedanism, are offering not only free board and tuition, but a money allowance to girls who will accept Normal training and become teachers.

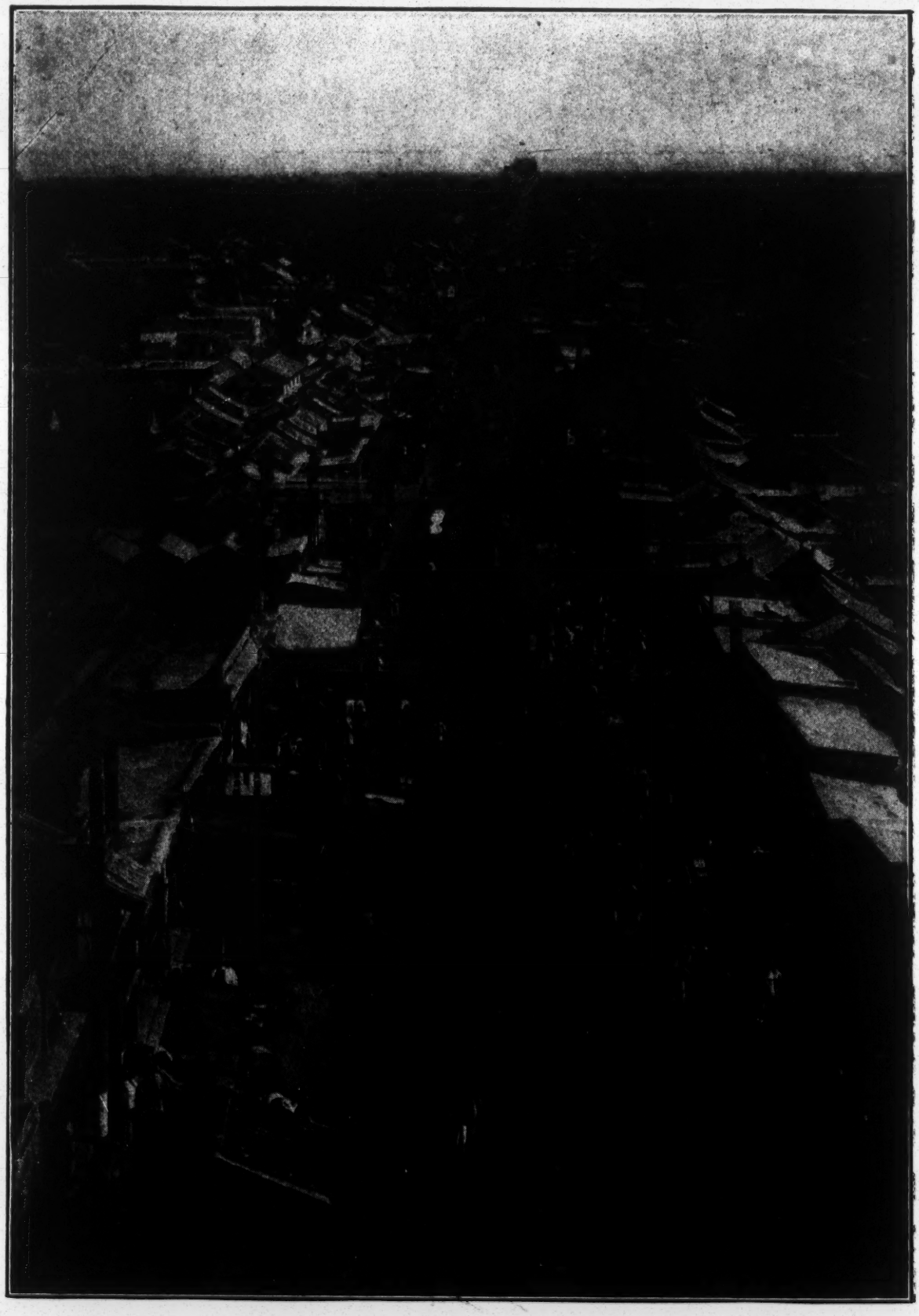
They have their results yet to show, while the American Mission Schools have an established reputation. If we, at once, suitably occupy that field, we will secure the patronage of the progressive Moslems; for Egyptians are ambitious, and will have only the best. The rush upon Assiut College in Aug., 1911, was due to the fact that Assiut students had stood at the top in the examinations for Government positions a few months before.

One is so apt to forget, that Egypt, like China, is rousing herself from her long sleep! The Moslems are awake; and are now resolving to have education for their daughters, as well as for their sons; and, if we are not prepared to offer them educational advantages, equal or superior to those offered by unchristian schools, they must drift still farther away from Christianity, and we shall fail in our duty "to make ready a people prepared for the Lord."

One is so apt to forget, that the only avenue open to us, for Christian influence, upon the girls of the harems, is that of the Christian schools. There they pass their years in seclusion behind the closed shutters of their cheerless dwellings, ignorant and idle, but conscious of an unknown world outside, and eager to look upon it. These are about to pass out of their seclusion into the liberty of school life. What a glad day is dawning for them! But we have something to give them, which Christ has committed to us. Shall we withhold it?

It is in the assurance, through faith, that Christianity will ultimately triumph over all that opposes it, that we look upon this opportunity as all-important. In all lofty and high minded attempts to make life fuller and holier for the greatest number, we may well take our share; for did not Christ say—"YE ARE THE LIGHT OF THE WORLD?"—"YE ARE THE SALT OF THE EARTH?"

THE MOSLEM WORLD



THE CITY OF PEKING—THE GREAT "FORBIDDEN CITY," NOW OPEN TO CHRISTIANITY.

THIS PICTURE SHOWS THE MAIN STREET OF PEKING AS SEEN FROM THE DRUM TOWER LOOKING WEST.

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